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THE Gallants Burden.

A
Sermon preached at
PAULES CROSSE, THE
twentie nine of March, being
the fift Sunday in Lent.

1612.

By *THO. ADAMS*, Preacher
of Gods Word at *Willington*
in *Bedford-shire*.

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GALLANT BRIDGE

Sermon preached at
RAVENS CROSS

the 1st Sunday in Lent
1812

by THEO. ANDREWS, Minister
of Gospel and Sacraments
in the same

Parish of the same

296; 06

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Printed by W. M. for Andrew & Sons, and
sold by the same in Pater Noster Church-yard
at the Sign of the Holy Lamb, 1812

TO THE HONORABLE
SIR WILLIAM GOSTWICKE

Baronet, and his worthy Lady, the
Lady IANE GOSTWICKE.



Honorable Sir, I acknowledge freely that the World is oppressed with the Presse, and the confluence of Bookes hath bred a confusion of errours, of Vices; so hard is it to distinguish betwixt profitable and vaine Writings; and hauing culled out the best, so easie is it with much good Meate to surfeit; yet is not therefore Meate vnnecessarie: It is no sober inference, because both Text and readers haue been corrupted with false Glosses, to reject all Expositions, all Applications: both are fitte, this latter most necessary; for our Vnderstanding is better then our Conscience: there is some light in our Minds, little warmth in our Affections: So against Nature is it true in this, that the essentiall qualities of Fire, Light, and Heat, are denied; and to say, whether our light of Knowledge be more, or our heate of Denotion lesse, is beyond me: Let this (considered) plead for me, that I (doe but) rubbe this sowing Knowledge in vs, to bring it backe to some life of Obedience: If any seele their thicke eyes hence to receiue any clearenesse, or their nummed Affections to gather (the least) Spirit, let them at once, giue God the glory, and take to themselues the comfort. Sinne hath got strength with age, and against all naturall order, is more powerfull, sub-

THE EPISTLE.

tile, and fuller of active dexteritie now in the dotage of it,
 then it was in the nonage: Both Pulpit & Presse are weak
 enough to resist it. If therefore this small Arrow of Reproafe
 can wound (but then) one of his Limbes, it shall a little ener-
 uate his tyranny. Whatsoever this Sermon is, it is wholly
 yours, and he that made it: whose Patronage, I could not be
 ambitious of, if I should onely fixe my eyes on my owne de-
 servinges: but in the affiance of your good natures, mature
 iudgements, and kind constructions of my weak endea-
 uours, I have presumed to make you the Patron of my La-
 bours, who was freely the Patron of my selfe. I know, that
 Gods word can countenance it selfe, and needs not the
 shelter of an humaine arme, not, though it had as many
 Edomites to deride it, as it hath Patrons to defende it:
 But I find not onely the best writings of the best Men, but
 euen some of those Holy Bookes, inspired from Heauen, bea-
 ring in their foreheads (as from the pen-men) a dedication.
 I confesse, it is not all for your Protection, somewhat for
 your vse; and you are blessed in fauouring that, which shal-
 be best able to fauour you: May I therefore intreate your
 Honors, to giue it happy entertainment to your owne
 heartes, fauourable protection to the worldes eyes; so shall
 that, and my selfe be (yet more) yours. The God of all power
 and mercie, be as saythfull a shadow of refreshing to your
 soules, as your kindnesse hath been free to my wants, who
 must ever remaine,

Your Honors in all
 saythfull obseruance,

Tho. Adams.

THE GALLANT'S BURDEN.

Esay 21. ver. 11. 12.

The burden of Dumah. He calles vnto me out of Seir, Watchman, what was in the night? Watchman, what was in the night? The Watchman sayd: The morning commeth, and also the night. If ye will aske, enquire: retorne, and come.



*D*o breuior, et obscurior: the shorter this Prophesie is, the more mysticall. In holy Writ, these two thinges euer con-
curre: (*Sententia brevis, res ampla*) a finite Sentence, an infinite Sense: As in a little Map we see a world of Countries, and what the Foote cannot measure in many dayes, the Eye peruseth in a moment: this is the little Mappē of *Idumea* or *Edom*, (wherein we may suruey the state of that whole Region) not much vnlike the situation of it, standing in this Chapter betwixt *Chaldea* and *Arabia*: The Burdens against them both are heavy, and the Plagues aggrauated with more circumstaunces: *The burden of Dumah*, (though short) shall weigh with them graine for graine.

As you trauaile with me into this Countrie (by the guidance of that inlightning spirit) tie your considerations to two especiall thinges; *the Mappe, the Morall*. In the Mappe you shall finde 1. an *Inscription*, 2. a *Description*: In the Inscription obserue, 1. the name of the
B. Countrie:

Diuisions

Mappa

Dumah.

Pearl zinc fin.

Luk. 16. 19.

In the Inscription, we propounded to be considered 1. the name of the Country, 2. the nature of the Prophecie: For the Country, there is some question what this *Dumab* should be; some affirme it to be the Country of the *Ishmaelites*, and to receive the name from *Dumab*, that sonne of *Ishmaell*, mentioned *Gen. 25. 14*. but that *Dumab*, with other the sonnes of *Ishmaell* inhabited *Arabia*, which is burdened in the Prophecie following, distinctly severed from this; this *Dumab* then was the Countrey of the *Idumeans* or *Edomites*, the place where *Esaú* and his generation dwelt: this is cleare by the Mount *Ser*, which was an Hill of the *Edomites*: *Ezech.*

This *leumee* is heere called *Dumah*: thus God insinuates his contempt of that rebellious and accursed nation, by cutting short the name, as vnworthy to stand in his Booke, graced with the full length: the estimation which the wicked beare with God is heere expressed: he thinks the mention of them a blurre to his sacred leaues: now, shall their persons fit in his Kingdome with honour, whose names may not stand in his Booke without disgrace? Sometimes they are concealed, as *Dimes*: that reall Parable giues no other title to the condemned

demned churle: Christ allowes the Tyrant *Herod* no other name then a *Foxe*: Goe tell that *Foxe*, &c. God calles those Princes, the *Bulles of Bashan on the Mountaines of Samaria*: they would be blottes to his holy Booke, if they were expressely named. Sometimes they are named, (but) with abbreviations; *Dumah* for *Idumea*: Thus *Aram* is called *Ram*: *Ephesdammim*, a coast of the *Philistines*, neuer spoken of without contempt, is twice thus curtalled. 1. *Cro. 11.* it is called *Paf-dammim*: and 1. *Sam. 17.* *Dammim*.

Luk. 13.32.

Amos. 4.1.

Ruth. 4.39.

1. Chron. 11.13.

1. Sam. 17.1.

Let not this Obseruation slippe from vs without our vse, If God take letters from the name, he intendes to take blessings from the person, when *Ieremiab's* curse is written in the cutting off his Posteritie from the throne of *Dauid*, and himselfe from the prosperitie of the earth, he is called *Cotiah*: the reason is added, *He is a despised person*, let him haue a shortned name: *a broken Idoll, and an vnpleasant Vessell*, &c.

Ier. 32.28.

Thus God crosseth the worlds fashion, by putting them in his Chronicle, which are not heere thought of, and leauing those out, which the world boastes of as her glorie: to a soule that hath more Affection in her, then Religion, it seemes a great matter of pittie: that *Plato, Cato, Alexander*, & some of those mighty *Romane Cesars*, honored with the graces of Nature, the bounties of Fortune, & the greatest glory, the fore'd world could yeeld them, should yet want a name in Gods Booke, a place in his Kingdome: Greatnes is the fairest obiect to the eye of the world, Goodnes to the eye of Heauen: There is a glorious splendour in pompous Honour, to draw the eyes of admiration after it; it litle affectes the sight of God, if Vertue gives it not a Lustre: hee that is goodnesse and greatnesse it selfe (when others haue it in the concrete, good and great, he hath and deserves it in the abstract) is pleased (to preferre his title of *Optimus*, before that of *Maximus*) and first to be called Good,

Exod. 14.

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and then Great. His affections should be ours : he is the absolute precedent of our imitation.

There are infinite wayes that conduct to seeming Honour, excluding Vertue; the end of them all is shame: since of a naturall man it is true, that (*Quamvis ornatus, tanto nequior.*) The more adorned, the more wicked: our Bonnets vaile, our Knees bow to many, whom the sight of Heauen and Vertue, scornes: This imparitie of men lyuing, is made euen by death, who sweepes all (Beggars and Prince) with his impartiall Beesome, into one Bagge: and when Iudgement comes, they are made odde and vnequall againe; for then, the least in the worldes estimation, shall sit downe with the blessed Kinges and Patriarches in Heauen, when Kinges and Patriottes without grace, shalbe excluded. If you desire your names to be registred with the pen of Eternitie, write them your selues with the pen of Charitie: the Booke of Grace, is the counterpaine to the Booke of Election: they are written in Heauen first, and there God reades them: Wee cannot see into this Booke through the thicke cloudes of the Ayre and Sinne; let vs write them in the leaues of Obedience, and there read them: they stand sure with God before, not sure to vs till now: Write them in the entralls of the Poore, in the ruines of the Church, by you bettered, repayred, maintayned, (*Non norunt hac monumenta mori,*) and you shall one day heare the Iudge himselfe, read them in the audience of all the world, to your ioy, crowne, eternitie of blisse.

1. Tim. 3. 19.

2. Pet. 1. 10.

Math. 25.

Luke. 10. 17.

ver. 20.

Christ diuerted his Apostles triumph to an other honour: they were little lesse then proud, that the Devils were subdued vnto them through his name whom they serued: True (sayth Christ) *I saw Sathan fall from heauen like lightning; neuerthelesse reioyce not that the spirits obey you, but reioyce that your names are written in Heauen.* Reioyce not of your innobled bloodes, admired with liuing praises,

praises, & rescued from the iawes of obliuion by sumptuous Sepulchers: there is small matter of ioy, that the name liues in bright honour on Earth, when the Soule lyes in the rusting miseries of Hell: but reioyce on your assurance of memoriall with God: *The memorie of the iust shall be blessed; but the name of the wicked shall rotte.* A great name commonly ariseth either from Blood, popular applause, or Golden trappings: the last vseth a man like a Counter that standes now for a Million, instantly for a Penny: The first findes Honour, perhaps deserues it not, leaues it by succession: The middlemost is vnconstant, as the causes are: the vulgar opinions, whose distracted voyces seldome hit on the same tune, or neuer keepe it long. The Monarches of the world haue large and tedious Titles, according to their seuerall Dominions: good-lucke haue they with that Honour, which the hand of God reacheth forth vnto them: there is a Title that betters all theirs; those are foulded vp in time, that perisheth: this bringes Honour without end or limits, to be a Christian; such haue their names produced in Gods booke, to shew that they stand written with Golden letters in the Lambes booke of Heauen: *Abram* shalbe called *Abraham*; *Jacob*, *Israell*. The Hebrewes well obserue, that God to those he loued, added a letter of his owne name (that *tetragrammaton*) *Jehouah*: as the letter *He*, to *Abrahams*, and *Sarabs* name: the letter *Jed* to *Jehoshua's*, who was before called *Hoshea*.

It was happy for *Mordecaj* that his name stood in the *Persian* Chronicles, that *Abasheverosh* might read him: his seruice shalbe found out with rewardes, array him with the Kinges Robe, set him on the Kinges Chariot, and proclaime his name through the popular streetes, *This is the man, whom the King will honour.* It is more blessed to stand in the Chronicles of Heauen, registred by the Penne of that eternall Spirit; wee shall one sit with the King in his Throne (*Vnicenti dabitur sedere, &c.*) and

Prou. 10. 7.

1. Descent;
2. Honour
3. Wealth.

Ester. 6. 9.

Reuel. 3. 21

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Philip. 3. 21.
Psal. 149. 9.

put on his robe of Glorie; (*Be fashioned like his glorious body,*) Such honour haue all his Saintes. It is the decree and promise of him, whose word is more stable then the foundations of the Earth: *Those that honour me, I will honour.* Reuolue then his sacred Name in your sanctified mouthes: sing *Hosanna's* to it heere, that you may sing *Halleluia's* hereafter: & hauing drunke heartie draughts of his Waters of Mercie, blesse with *Dauid* his great and glorious Name: the honour of your owne names is attained; nay consistes in this: maintaine the glory of it with your strengthes, sound it with your prayses, and (if need be) seale it with your bloodes; and God shall write your Names (not shortned like *Dumah's*;) but at full length, in a Booke neuer to be blotted out.

Burthen.

The nature of the Prophecie followes, being that other branch of the Inscription; *A Burden*: a matter not easily portable, but will weigh heauie on whom soeuer imposed: the Burden is in 2. respectes: 1. of the Prophet that beare it: 2. of the People that were to suffer it.

1. The Word of the Lord is to the Prophets a heauy Burden till they are deliuered of it: there is no rest in the bones to the surcharged Conscience, no more then to the pregnant Woman till she be eased: I confesse, that Securitie, Vanitie, abundance of Wealth, setting their shoulders to this Burden, make many a Prophet forgoe all sense of the weight: *Ionas* loden with his Commission for *Nimueh*, lay as securely in the sides of the Shippe, as if the God of *Israel* had layd no Burden on him: but himselfe was a Burden to the Shippe, and the furie of the Waves, Windes, and his Anger that mooues all, was not appeased, till the Shippe was disburthened of *Ionas*, that had disburthened himselfe of the Message of God. Let me speake it with grieve and feare; We are the sonnes of those Prophets, (I meane) their successors in Gods Ministeriall worke: and the Word

Word of the eternall God is no lighter a Burden to vs then it was to them: nay let me adde (that, which is not to be thought of without trembling) there is the Burden of a Curse threatned to them that neglect this Burden; *Cursed is hee that doth Gods businesse negligently.* Least I should seeme bitter in applying this too generally, let me freely speake what *Paul* applyes to his owne person, if he slighted this ponderous charge: *A necessitie (which is no lesse then a Burden) is layd upon me, and woe unto me, if I preach not the Gospell.*

I know that our Haruest abouades with plentifull and painefull Labourers, that beare the heat and burden of the day, and according to their seuerall offices (whether in Overseeing, Planting, or Watering) with the sweate of their browes, they labour in Gods Vineyard; but to complaine of the euill that is, is no wrong to the good that is: *Many excellent thinges are sh. ken of thee, Oh thou Citie of God; Oh thou Church of England: Oh might it be no wrong to thy Perfections, no staine to thy Beautie, to condole some wantes in thy Sonnes: It is sin to be silent, where an impartiall speach may take good effect: the sweete deawes of holy Admonitions may from this place, (as the Liuer) spread into all the Vaines of the Land.*

The Ministerie is a matter of both Honour and Burthen: Are there none, that catch at the Honour, will not meddle with the Burden? whose pined Flockes must either content themselves with a bare Pasture, or else stray soorth into neighbouring Commons; whiles they forget to breake their Masters Bread; yea perhaps to set the whole Loafe before his guesstes: Are there none that loade their mindes with the Burden of Cares, too heauie for a Christian soule to beare? the loade of Ambition, the burden of Conetousnes so pressing them downe, as if they were exonerated of the Burden of the Gospell: But if any soule be sensible of this Burden, (as
one,

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Esay. 63. 1.

Icb. 32. 18.

Ies. 30.

Ezek. 20

one, into whose bowels God hath put the compassion of distressed soules,) for *Zyons* sake he will not hold his peace: yea, let me speake it of him, that *Iob* of himselfe; *He is full of matter, and the spirit within him, compelleth him: the word is in him, like new Wine in Bottles, which must be vented, or will burst forth:* And if we slippe our shouldders from vnder this Burden, God can make the whole world too hotte for vs, and at last impose a Burden of another nature, on our then weaker and more vnable soules (the Mountaines and Rockes (if weighed in the ballance) will be found lighter) the Burden of all their finnes, whose soules haue bled to death by our negligence: We may, through our impatience and weaknesse with *Jeremy*, curse the dayes of our Natiuitie, and cry woe worth the time, that euer we were borne, to so troublesome an Office: but a greater woe and chaffe attendes vs, if we attende it not: passiue Corruptions in our selues, actiue Reproches, Iniuries, Oppositions of others, impulsive temptations of the Deuill, may make vs wearie of our callinges: but his Word is in our heartes, as fire shut vp in our bones, and we shall be weary of forbearing; we cannot smother the flames of it, but with tearmes of defiance to the stoutest that beare a forehead, we must declare it: God giues vs the provision of this Burden, before hand, that we may stoope the shouldders of patience and zeale to it: Thus to *Ezekiell*: *Sonne of man, I send thee to Israel; What are they? I will not dissemble with thee: They are a rebellious house: contumelies against thy selfe, blasphemies against thy maker, the bitinges, smitinges, woundinges of tongues, handes, and swordes: this is the Burden thou must beare; if any lighter and better thinges come, let them be (prater spem.) beyond thy expectation: Thus is the Word a burden to the person that beares it.*

3. It is no lesse to them that must suffer it: the Iudgements of God are heauie on whomsoever they light: a

Mil-

Millstone bound to the sinner, & throwne with him into the Sea, will not toooner sinke him to the bottome, then these bound to the soule, will sinke it to the depth of dephtes; therefore Christ sayes, *Better is a Millstone*, because lighter. The wrath of the Lambe, at the consummation of the world, is acknowledged more heauie then Rocks and Mountaines; and happy were it for those repro-bates, if such intollerable pressures could dissolue them into emptines. These on the body are more sensible, on the soule more miserable. In the infancy of the world, Gods blowes were most outward; in this ripe (or rather rotten) age of it, they are most inward & spirituall. We haue no Beares to deuoure the Mockers; no fierie Serpents to strike the Murmurers: Gods punishments reach most to the Conscience; (*Temple: coram patre vultu ferum*) a sensuall and senseles heart without apprehension of Gods incensed anger, (*Cor nullis violabiles estis*) not made of penitible stuffe: if Gods finger touch the body, we grone vnder the weight; let his whole hand lie on the soule, we feele nothing. If this be not our Burden & Miseric, what is? Like curious Visitors, will ye not beleene this age to labour of this Sicknesse, (vnles you behold some Symptomes? Let your eyes take notice (and that not without grieve of soule) the deadnesse of heart among vs. We ply the World hard, dallye with Religion: We serue God in iest; our selues, with all respect & earnest. Our Deuotions are like Winter, frosty, misty, & windy, of many natures, none other then cold: Nothing armes, charmes, and confirms our senses with attention, spirits with intention, actiue powers with contention, but vanitie. Are not the Benches in Tavernes, and Theaters, often wel replenished, when those Seates are thinne and almost empty? Are not the Allies in this Temple often fuller of Walkers, then the Quire of Petitioners? Conference with prophane ostentation of Cloathes, perhappes plotes of mischiefe, as frequent,

Math. 18. 6.

Reuel. 6. 16.

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quent, as futes to God: (making it little lesse then a den of Theeues:) If men stumble into the Church, as company, custome, recreation, or (perchance) sleepe inuities many, they feed their eyes with vanities; if any drops be admitted into their eares, they are entertayned vnder the nature of conceates: Iudgements (they thinke) be none of their lessons, they will not suffer their consciences to apply them: Mercies they challenge and owne, though they haue no right to them: If this estate be not a misery, iudgement, burden, there is none: The fire of the Pestilence is well quenched, the rumours and stormes of Warre are layde, the younger brother of death, Famine, doth not tyrannize over vs: But here it is; our sinnes and Gods wrath (for them) meete, and the heart is hardned: this is the sorest iudgement. Let me speake a Paradoxe, but a trueth: it is the plague of manie, that they are not plagued: euen this is their punishment, the want of punishment: & the hand of God is then heaviest, when it is lightest: heaviest on the Conscience, when lightest on the Carcase: it is true on them, what the Philosopher sayd of himselfe (*Perieram nisi perissem*) they are vndone, that they are not vndone: God suffers their bodyes to possesse, and be possessed of rest: they sing to Viols, daunce to Measures: their Heades ake not, Much lesse their Consciences: But (as to Israel, fatte with Quailles) God withall, sendes Leanness into their soules: the present indulgence, gives sufficient argument of future woes: they surfet on pleasures, till death puts them out of breath: that worthy Father saw this their (selfe-commended) estate, and prayed against it; Lord, heere plague, cut, massacre, burne me, so that far euer thou wilt spare and saue me. This is (*Qua grauissimum*) the most grievous Burden. Securitie is the very suburbs of Hell: (*Miseria nihil est misere, se non miserante,*) there is nothing more wretched, then a wretched man, that reckes not his owne misery: an

Aug. Domine,
hic vre, hic
seca, vt in
aeternum
parcas.

insensible Heart is the Devils Anuile, he fashioneth all sinnes on it, and the blowes are not felt.

You wouder at the frequencie of Burdens, and that the Turtles of this Land grone out of this place, the saddetunes of woe and miserie. Alasse, how should we sing the songes of Syon to a strange people? The Pulpit (I confesse) should be the *Mercie seate*; but your sinnes haue made it a *Tribunall*, or Bench of Iudgement: Nothing but the thunders of *Sinaj*, (and scarce those) can waken vs from our dead sleepe: this is (*Ima Securitatis*) deepe Securitie, firstly applyed to vs, whose is (*Sine cura et al*) an Age without care; or rather, if you will, (*Se curant alii*) that loue none but our selues, and that not enough to seeke our owne peace: Let me speake it in the tune of *Jeremie* (*Non habet ulterius, quod nostris moribus addat posteritas*) we flow with those sins, to which no following posteritie shalbe ever able to adde; so spreading, an infection of sinne is among vs, that, as in a great Plague, we wonder not so much at them which die, as at them which scape; so there is nothing a Wonder, a Mirror, a Miracle in Nature, but he that liues vnspotted of this world. If you thinke I speake too bitterly, I would to God, it were not worse then I speake: I would your reformation might conuince our shame, and giue vs cause to recant this in the Pulpitte: this turnes the Message of *Edome* vpon vs; the Burden of *Dumab*, the Burden of *England*: we cast from our shoulders the Burden of the Law, God layes on vs the burden of Iudgement: we load God with our sinnes, and presse him as a Cart with Sheaues: we packe vp a bundle of Lyes, Blasphemies, Adulteries, Periueries, Extortions, Fraudes, and then hasten to the Crosse of Christ to vnload them; as if pressing our soules to Hell with wilfull sinnes, yet Christ on the least warning, must ease vs: But the Promise is not to men laden with sinne, but with sorrow for sinnes: It is such a load as must

Amos, 2. 13.

Math, n. 23.

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make vs weary, or we haue no promise to be eased.

Zachar. 5. 7.

Act. 1. 25.

But alas, sinne (which is Burden enough to sinke the world) is made light by custome; as if resting in mans heart, it did (*Quiescere in propriam sedem*) settle it selfe in the owne naturall place: It is a philosophicall Axiome (*Nullum elementum suo loco pendurat*) no element is heauie in the proper place: Though Sinne be as weightie as a Talent of Lead, (sayth the Prophet) yet it is at the Center, (when) got into the corrupted heart, and weighes light: and except the wrath of God fall vpon the naked Conscience, Sinne lyes at the doore, and Cain neuer cryes, *It is greater then I am able to beare.* *Judas* had Burden enough of treason, hypocrisie, malice, couetousnesse; to sinke him downe; it was no Burden, till the finger of Gods wrath touched the tender heart-strings, and then it pressed him downe to his owne place. How many haue incurate and oppressed soules, bowed downe with the spirit of infirmities (nay of ranke iniquitie) more then 18. yeares, that are not yet sensible of their owne crookednes, nor the cause thereof; for it can not be; but the detowred Patrimonies of many Orphans, the ruines and depopulations of Townes, the deuastation of Holy thinges, should be Burdens too heauie for a poore trassie Soule to stand vnder: Piles of Vnusle heauier then *Atlas*, Burdens of Bribes ouerballancing the Axeltree, are more then the Gyants, *Goliaths*, Monsters of Men, and Prodegies of Nature were able to beare. We could not see a corrupted Lawyer, Citizen, Cormorant, goe so nimbly, and so bolt vpight vnder such a masse of sinne, if they had not some helpe: Heere it is, the *strong man Sathan* (so it pleaseth Christ to tearme him) puts vnder his shoulder, and makes the Vessell goe tight and easie, with an equall Ballance, which could not else swimme vpon the Waters without sinking: Pride could not else carry a whole Towneship on his backe, which his father Co-

uetous-

uentionnelle had (but newly) deuastate, clambing vp to Honour, (as *Jonathan* to the Garrison of the *Philistines* by the raggednesse of these two Rockes, *Bozer* and *Senah*; so these) by the desolation of our two maine Rockes, the Church, and Common-wealth. The vnmercifull Monopolies of Courtiers, the vnreasonable Prices of Marchantes, the hoordes (if not transportation) of Graine with Cormorantes, the aduantages made of the poores necessities, vnconscionable finnes, and Rentes, wringing the last Penny from their Purfes, and drop of Blood from their Heartes, (*Obdurnum et importabile pondus*) an intollerable weight. These wretches were neuer able to beare it without the ayde of the Deuill, who, whiles they draw with him in the same yoake, is content to beare all the Burden.

At last, when Presumption hath left the Stage, and Desperation begins to knit vp all with a direfull catastrophe, the Pulses beating slowly, the Head akeing vehemently, Body and Soule refusing all proffered comfort, then the Deuill castes the whole Load on them, that at once they may despaire and die: then, that which was lighter then Corke and Feathers, becomes heavier then Lead & Earth: God hath often stroue with them by his Word, they would neuer yeeld (*Avinces*) Thou shalt overcome *Oh Lord*: Now (perhaps with *Julian* too late) they pant out (*avivisti*) Thou hast overcome: Our cryings in the day, could not wake them; that cry at midnight, shall fetch them vp, *With the Burden* of Enuie, Couetousnesse, Drunkennesse, &c. And as it was doomed to *Babylon*; *Looke how much her glory and pleasure hath been, giue her so much sorrow.* Nay, then the Deuill gettes vp too (like a mercilesse Iaylor) with the addition of his owne weight, to aggravate their woes: Striue then, euerie one to abate the Burden of Iudgement, by lessening the Burden of Sinne: Every repentant Tear that falles, walheth a

Reu. 1. 13. 7.

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2. Cor. 4. 9.

Math. 11. 30.

Seir and Security.

Hierom.

Gen. 36. 9.

Talent from this Burden : every remorsefull sigh, and faythfull Prayer, diminisheth the Load ; that which remaines, may presse, shall not oppresse : Christ will put vnder his shoulder ; *Come all ye laden (exonerate animas)* vnload your soules : he bore them on his Crosse, and our beleeuing soules shall neuer feeble the weight of them : the Crosse onely is left heavy to blood and flesh, but to a heart (made) spirituall, *Thy yoke, O Lord, is easie, and thy burden light* : our owne heavy, but thine light.

Wee haue perused the Mappe to the end of the Inscription, the Description standes next to our speach ; where we haue an *Edomite* standing on Mount *Seir*, and calling to the *Watchman*, with the voyce of derision, *What he saw in the night, &c.* a proude *Edomite* securing himselfe in the strength of his owne armes, deriding the Prophet of God, which came against him with the burden of Warres : this is the sense I fasten on. I haue read other Expositions, as if it was a question of feare : I approue and dwell on the former : from the perswasion then of immunitie, impunitie, and safe standing out of the reach of Earth, of Hell, of Heauen, proceedes this Question. *Edom* hath shaken off the yoke of *Israel*, and begins to crowne his dayes with the Rose buddes of Peace, and not to feare the Sword of *Egypt*, nor *Assur*, nor Gods himselfe in Heauen : their conceite was (though faignedly) as strong of this Mount *Seir*, as the promise of God was really true to Mount *Syon*, neuer to be moued, though the battlementes of Heauen shotte Thunder, and the pillars of the Earth quaked.

There is question about the name of this *Seir* ; some affirme it deriued from *Esau*, as being the place where he and his generation dwelt : Indeed the nature of *Esau*, and the name of *Seir*, agrees fitly, for both signifie, *Bristled*, or *Hairy* : but it had the name of *Seir*, before *Esau* came thither. Some *Hebrewes* thinke the Mountaine

was called *Seir*, from the apparition of Devils, who shewed themselves in the shapes of hayrie men, such as the *Fawns* were imagined to be: But most like to take denomination from *Seir the Horite*, *Gen. 36. 20.* who inhabited there long before *Eſau*: And the *Horites* in their mount *Seir*, unto the plaine of *Paran*; it being the Countrey of the *Horims* or *Horites*: *Eſau* was drawen hither for many reasons; 1. because that corner of *Canaan* about *Hebron*, where he and his brother *Jacob* dwelt, were too scant for their Flockes: 2. because Mount *Seir* fitted *Eſau's* minde, being a place of excellent hunting: 3. his Wiues were of that Countrey: 4. Gods providence so disposed of *Eſau's* remouall, that *Jacob* might liue in safetie: And even in this, God wrought *Eſau's* good, by putting him out of *Canaan*; for then with the rest of the *Canaanites* they had been destroyed by *Israel*; but God made good that temporall blessing vpon *Eſau* and his seed, which his father *Iſaac* gaue him. Indeed the *Amalekites* (though deriued from *Eſau*) were destroyed by *Israel*; but the reason may be thus gathered, because *Amalek* was the Sonne of *Eliphaz* (the sonne of *Eſau*) by a Concubine: the *Iſhmaelites*, that were legitimate successors, were preserved: such was the different respects to the right, and to the bastard seed; for God is sayd to giue Mount *Seir* to *Eſau*; *I gaue vnto Eſau mount Seir to possesse it*; therefore the *Israelites* among their spoyle of *Canaan*, were expressely forbidden to destroy it: *Yee shall not prouoke them; for I will not giue you of their Land, so much as a foote breadth, because I haue giuen mount Seir to Eſau for a possession*: Such was Gods mercie to *Eſau* for his Fathers sake, that his posteritie was made great and honourable: But if the *Horites* first inhabited Mount *Seir*, how comes the posteritie of *Eſau* to enioy it? It is answered in the 2. of *Deut.* The *Horims* dwelt in mount *Seir* before time, whom the children of *Eſau* chased out, and destroyed them before them, and dwelt in their stead: So doth Sinne

Mercer.

Gen. 14. 6.

Mercer.

Perer.

Gen. 27. 39. 40

Mercer.

Ioshuah 2. 4

Deut. 2. 5.

Deut. 2. 12

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quench the very cinders of naturall affection, after it
hath put out the flames of Religion, that the children of
Esau ceased not till they had extinguished their owne
kindred: the respect of blood must giue way to Rapine
and Malice: too weake is Nature to restraints the fu-
rie of Sinne, when it is stung by that fiery Serpent, the
Deuill. The *Romish* Mountaine doth claime some kin
of this *Mount Seir*, (at least in the opinion of the *Jewes*.)
There is one place in *Edom*, called *Magdiell*; this the
Rabbins take for *Rome*, and say, that of the *Idumeans*
came the *Romans*: it is not so locally; it may be well
spiritually; For, for persecution of the Saintes, there is
no such *Edom* in the world, as *Rome*: But *Magdiell* sig-
nifies, *Praying God*: Oh blessed were *Rome*, if in this, she
could be called *Magdiell*. This *Seir* was a Mountaine of
great strength, not infertile; and as great probabilitie
giues it, graced with either one or many goodly Cities:
*Who will bring me into Edom, who will lead me into the strong
Citie?* Neither may we thinke, that the offspring of
Edom, when once made Dukes, nay Kings, contented
themselves to dwell in Tentes. But what if a Mountaine, what if a Citie, or the
strength of *Edom*, is it able to grapple with the Wrath
of God, or buckle with his Iudgements? If any peece
of the broad Earth were shot prooffe against the Anger
of God (as they faime the Garden of *Hesperides* against
the Planets) it would not be vnslought, vnought: there
haue been Mountaines and Cities before, and after *Seir*,
prouder and stronger then shee, that haue measured
their length on the ground, and been dissolved to dust
and rubbish; and *Edom* herselfe hath daunced the same
measure. The world hath gloried in her severall ages
of many goodly Cities; *Nineveh* the pride of *Assyria*,
Troy the pillar of *Asia*, *Babylon* more a Region then a
Citie, *Carthage* graced with 17. tributarie Kingdomes,
and let not *Ierusalem* be shut from both the glory and
sadnesse

sadnesse of this relation: may we not say of them all now (*Etiā perire ruina*) That little of them is dissolued to nothing. Thus God cooles and dampes the glory of Israel: Goe you vnto Calneh, and see: and from thence goe vnto Hamath the great: then goe downe to Gath of the Philistines: be they better then these Kingdomes, or the border of their land greater then your border?

Amos. 6. 2.

Constantine spake of old Rome, that Nature had emptied all her forces on that one Citie: the time came, she was ouerthrowne, and her Walles made euen with the ground. The titles of new Rome are greater, not her Priuiledges: (shee is called, *Urbs aeterna*), yet that Eternall Babylon shall fall, and her honour be layde in the Dust: her doome is past, and in the decree of Heauen, she is already fallen for the more surenesse; and all her Marchants (petty Leases taken out of her ground Lease) shall mourne bitterly for her: shee shall be made a Cage of vncleane Birdes, Owles and Vultures; as she is now a Denne of vncleane Beastes, Lyons and Tygers. If any Citie on earth might boast her Priuiledges, let *Jerusalem* speake; shee was called the *Holy City*, and the *City of God*: the Temple in her, a figure of the Church militant; as *Salomon* the buylder of it, was a type of *Christ*: Beholde, her House is left vnto her desolate: Sinne layde her Pinacles in the dust: At the murder of his Sonne, God with his owne handes, rent the Vaile, and after gaue the whole Fabricke a spoyle to the *Gentiles*: They that haue traauayled the lower Prouinces, testifie, that the rude heapes of ruined Churches, Monasteries, and Religious places, are no lesse frequent then pittied spectacles: Deuotion built them, kept them; Sinne polluted them, Hostility subuerted them: Sinne prepared the way for Ruine and Blood: the Idolatry within overthrew the Walles without: they could plead more then *Danab*, they and their pleas are perished.

D.

Let

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Let me not speake as a Prophet, but as an Admoni-
sher: Is it impossible for the Sinne of *England*, to haue
the like effect? Wee are ready to say in pride, what
Dauid spake in the assurance of Fayth, *I can not fall, thou*
oh Lord of thy goodnesse, hast made my Hill so strong: Let
vs prayse God for that we haue, and pray that our
sinnes auert it not: Let *Dumab* speake with his pride;
though our Priuiledges be more, let our Presumption
be lesse: it is wise and safe, to possesse more then wee
boast of: though Nature hath bound vp the loynes of
our Kingdome with a girdle of Waues, & Pollicie ray-
sed another fence of wooden Walles, yet God must
put about vs a third Girdle, the bandes or circle of his
Prouidence, or our strength is weaker then the waters.
It is an old and sure rule against the Atheist, against the
Worldling, that whole cannot be perpetuall, whose
partes be alterable: If the members of this great body,
the World, change, faint and grow old, it argues a cree-
ping decay to the whole: Let the Cormorant know
(that would build his nest heere for euer) that parts of
this land are alterable, therefore the whole not perma-
nent. If the Plague takes away men, the fields grow
barren; nay, the wearied earth (after much industry)
is dull in her fruits; like an vnnaturall Stepdame, she
produceth not good things of her selfe: if a Deluge
ouer-run vs, wee and our glory vanish: God hath more
meanes then one, to inflict his iudgements. It is with no
lesse admiration then trueth reported, that a whole field
in *England*, is turned in one moneth from a fertile
soyle, to a most Barren wast: It lyes from the danger of
innundation, from the reach of the hand of warre;
what then can turne it to a perpetuall barrennes? Thus,
God raiseth a mighty winde, that vncouers a moun-
taine of sande, which ouerspreads the fruitfull valley to
a great thicknes; and it is made worse then *Carmell*,
which God thus threatens: *I will turne Libanon into Car-*
mell,

nell, and Carmell into a Forest : it lyes in the power of mans sins, to make God curse his very blessings. Esay.

The Burden of *Dumah* is warre, Mount *Seir* feares it not : if the booke of our hearts lay open to be read, I thinke our feare of warre is lesse then theirs. God graunt our presumption, our securitie be not as great : Wee sitte under our owne Figge-trees, and eate the frutes of our owne Vineyards : Our Children goe out by flockes and daunces, and flourish like the Olive branches round about our tables : Our Oxen are strong to labour, our Sheepe bring forth thousands and ten thousands in our streetes : There is no leading into captivity, no dashing of our Children against the stones, no complaining in our streetes. If this one blessing exceed not our thankfulnessse for all, my obseruation is deceiued ; but what a bold inference is this ? there is no warre, therefore may be none, nor can we be ouerthrowne : It is a speech as common as the stones in our streetes, when consideration of warre is offred : Wee need feare no Enemies, if we be true amongst our selues : Vaine security, that is built vpon *ifs* and *ands* : Who shall make vs true to our selues, that haue beene false to God ? Are there no sonnes of *Belial* amongst vs, that curse the prosperitie of *Syon*, and gape for the day, to cry *Downe with it, downe with it, euen to the ground* ? wee know they haue openly and priuately with coate of Armour, and coate of Maile, assaulted the peace of *Ierusalem*, but (praise to our God) receiued shame in putting of their Harnesse : Let this make vs thankfull, not secure ; as if God could not reach his arme ouer our narrow Seas : Behold *France* made a Cock-pitte for massacres, by the vnciuill ciuill warres thereof : Thinke of the vnquiet bread long eaten in the *Low-countries* : and when thou sayest, wee lay our heads on the Pillowes of peace, and eate the Bread of plenty, kisse his hand with praises that feeds thee with these blessings, but let not thy owne strength make thee carelesse. The Papists thus re-hearten them-

selues against all their ouerthrowes giuen them by this litle Iland, that our time is not yet come, our sinnes are not yet full: That *Ignatian Sectarie Pererius* so notes in *Gen. 15. The wickednesse of the Amorites is not yet full. &c.* He giues it by way of Comment; but it is a false glosse, I trust, and carryes no more trueth with it, then other the fictions of *Rome*; his wordes are these: *Let no man wonder why God suffers the persecution of the Catholikes in England, (the sinnes of the Amorites are not yet full) their wickednesse is not yet compleat; when it is, the diuine reuenge shall fall: They expected this day at the last change; God changed their expectation to follie: and as it was our grieve, that (Sol occubuit) our Sunne-set, so it is our ioy, wonder, (Nox nulla secuta est) no night followed. I hope his Prophecie is as false for the euent, as I am sure his application is for the thing: wee are neither those vncircumcised Amorites, vnchristened Pagans, nor doe we persecute the Catholikes; except to haue libertie of Law grow rich, purchase Lands, beard and braue the Ministers of God to their faces, be called Persecution: (Heere I cannot but mention, what is well obserued by a most reuerend and honoured Iudge of this land, that) whereas haue been 300. burnt by Q. Mary for Religion, there haue scarce 30. Papistles been executed by Q. Elizabeth for Treason: yet, I hope, there is some difference betwixt 300. and 30. Religion, and Treason; betwixt the five yeares raigne of the one, and the 44. of the other. I know their rebellions, treasons, conspiracies, meete with execution, no persecution to their Religion: Happy would our Martirs haue thought themselves, if on such tearmes they might haue redeemed their Consciences: no, the iniquities of Babel haue filled vp their measure rather, and their iudgement long agoe was not farre off, and their damnation sleepeeth not. Pererius is his owne Prophet against vs, we speake not against them of our selues; the Holy ghost*
speakes

Mira cano:
sol occubuit,
nox nulla se-
cuta est.

L. Cooke.

speakes for vs, Who shall shortly consume that man of sinne with the breath of his nostrils : Let their eyes stare for our ouerthrowes, till they fall out of their vnfortunate heades ; God hath blessed, and the *Balaam of Rome* shall neuer be able to curse : onely let not our zeale be wanting to our God, to our Church, to our selues, and God shall not be wanting to vs, nor all the hostes, which he fightes with : and once againe, if need be, (*Coniurati uenient in classica uenti*) the Windes and Seas shall take our part : Let not our Peace make vs wanton, nor our Wealth, proude; our helpe standes, in the name of God, not in Fortes and Swordes.

Deut. 28. 32.

To speake more particularly, Bee not too confident (who so euer) in thy *Mount Seir*; euery wicked soule hath her *Mount Seir* to trust in : they that haue no assurance of rest in Heauen, haue their Refuges and Mountaines of helpe on Earth ; *David* so returnes it vpon the wicked : In the Lord put I my trust, how then say you to my soule, flee as a Bird to your Mountaine. Why should I seeke to forraine helpes, that haue settled my selfe in the bosome of Rest it selfe? Riches are a *Mount Seir* to the Cope-tous, they rest on them, as the Arke on the Mountaines of *Armenia* : Honour is a *Mount Seir* to the Ambitious, against all the beseegings of riuals : Sensualitie to the Voluptuous, against all the disturbances of a clamorous Conscience : Pride, Fraude, Drunkennesse, is a *Mount Seir* to the louers ; but alas, how vn safe? if stronger against, and further remooued from the hand of man, yet neerer to Gods hand in Heauen : though we acknowledge no place (*Procul a Ioue, or, procul a fulmine*) farre from God, or from his thunder : But we say, it is not safest sailing on the toppe of the Mast, to land on the mountainous height of a temporall estate, is neither wise nor happy : Men standing in the shade of humble Valleys, looke vp and wonder at the height of Hilles, and thinke it goodly liuing there, as *Peter* thought *Ta-*

Psal. 11. 7.

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Bonum est
esse hic.

Am. 6. 1.

Ier. 22. 15.

Watchman, &
Vigilancie.

bor, but when with weary limbes they haue ascended, and finde the beames of the Sunne melting their spirites, or the cold blastes of Winde making their Sinewes starke, flashes of Lightning, or crackes of Thunder, soonest endangering their aduanced heades, then they confesse (decking their proud Conceit,) the low valley is safest: for the fruitfull Deawes that fall first on the Hilles, stay least while there, but runne downe to the Valleys: and though on such a promontorie a man further sees, and is farther scene, yet in the Valley, where he sees lesse, he enioyes more: Take heed then, least to raise thy *Mount Seir* high, thou deiecest thy soule low: *Woe vnto them that are at ease in Zyon, and trust in the Mountaines of Samaria: If we build our Houses by Vnrighteousnesse, and our Chambers without Iquitie, though as strong as Mount Seir; they shall not be able to stand in the Earth-quake of Iudgement: God so threatens Iehoiakim: Shalt thou reigne because thou closest thy selfe in Cedar? did not thy father eate and drinke and prosper, when he executed iudgement and iustice, &c. Thinke not your Houses, Fortresses; when your Soules are vnarmed of Christian weapons, Fayth and Obedience: You had, and shall haue peace, whiles you pursue it with righteous liues, whiles you guide all your actions by the line of the Sanctuarie, and stirre your Attempts by the compasse of the Gospell: Plentie shall spread your Tables, whiles Charitie takes away, and giues to the Poore. These holy courses, shall make you continue, in despite of Hell and Rome; your Mountaine shalbe hedged about with the Mercies of God, & your Children shall defie their Enemies in the Gates.*

The Person must not be omitted, to whom this scoffing Question is mooued; *The Watch-man*. It seemes the Prophet had denounced against *Edom*, Warre; they deride his message, as a leasing, and his person vnder the name of a Watch-man: nay, therefore they scorne

scorne him, because a Watch-man. I will not insist on the duties of Watch-men: euery common Souldier can schoole the Watch-man: Many presume to teach vs our duties, that will be ranged within no order themselves: that which a Watch-man is to the Citie, or Centinell to the Leagure; a Minister is to the People: to Watch ouer your selues, is euery particular mans dutie, to watch ouer all, (*Opus Ministrj*) is the worke of the Ministry: If our Eyes be blinde in descrying Dangers, our Tongues dumbe to giue Warning, the Citie or Fort is easily taken: Now, (*Quam clamoris vocem daturus est praco mutus?*) What warning shall a dumbe Watch-man giue? Some will not speake, the Fountaine of their knowledge is shut vp, like *Labans* Well, with a great Stone of securitie, saturity, statelineffe: others will speake too much, making the Pulpit a Pasquill, to ease their spleenes, to traduce superiours: (*Medio tutissimus ibis*) The meane and honest way, is the safest.

Greg.

But what say we to Vsurpers, Wolues, Tyrantes, that call themselves Watch-men? that (*Bi-nominis, bi-linguis*) Double-named, double-tongued, double-sworded; and not single hearted. *Demi-god* of *Rome*, calles himselfe sometimes a Watch-man, sometimes a King: the Seruant of seruants, the King of Kinges: as if there was no difference betwixt the seruiceable Watch-man, and the commaunding Prince; betwixt the Centinell of the Leagure, and the Generall of the Armie, (*Ad duo qui tendit, non unum, nec duo. prendit*) Whiles he claimes both, vsurpes one, trueth allowes him neither: His actions shew him no Seruant, (*Feriendo non ferendo agit,*) Hee giues blowes, but takes none. To be such a Watch-man as he desires, possibility is denyed him, since his eyes cannot looke so farre, as hee would extend his arme; not to watch ouer *Rome* onely, but so farre as the world is Christned: Behold, sayth he, *I haue two Swords;*
one

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Luk. 19. 27.

one of them he lets rust, I meane, the sword of the Spirit: the other, he keepes bright with the blood of Saints, and makes it shine with the Gall of Martirs: (*Principalis principatus a triplici corona*) the principall principatitie is from the triple Crowne: As the Sunne exceeds the Earth, so the Pope all Christian Princes; other Kings are but his Bayliffes. Did you euer heare a Watch-man speake thus? or arrogate to himselfe such a reigne (*In foro poli, in foro pluri, in foro consensu*) In the court of Heauen, in the court of Hell, and in the court of euery Conscience? If any resist his tyranny, he snatcheth from Christ that his Word, and vsurpes it: *Bring those mine enemies, that would not haue me reigne ouer them, and slay them before me*: If he can not behold it in action, he will see it in picture, as the massacre of *Paris* on *S. Bartholomewes* night, was pictured in the Popes Pallace, to entertaine his holy eye with pleasure: so would the Powder-treason haue been, if the matter had hit right: as horred, as the thought of it is to an honest minde, the hoysting vp of Buildinges, shiuering of Bodyes, tearing vp of Monuments, dissipation, massacre, murder of olde, young, Prince, people, Senators and Senate, drawne to the life by the art of a Painter, would haue been a contenting spectacle, for so holy an eye to contemplate: sure there is honesty in Hell, if this be Religion: if the Deuill can deuise more execrable stratagemes, let him change Seates with the Pope. Christ medled with neither *Herod*, nor Emperour, King nor *Cesar*; no Emperours held his Stirrop, no Kings kissed his blessed feetes; hee onely fought with the weapons of the Spirit against Sinne and Satan. This is a Watch-man indeed; but he watcheth to inuade, besedge, enter and spoyle the Citie of God: hee hath other Watch-men vnder him, Vncleane birdes, fluttering from that Vulture of *Babylon*, and flying like Battes and Owles vnder the eues of night, to vomite the poysons of Heresie and

Trea-

Treasons from their swolne gorges: Watch-men like the Chaplens of *Mars* at *Rome* in the dayes of Idolatry, that practised to tosse Fire-brandes from Campe to Campe, to inflame euill affections; that care not whose blood they sacrifice to their *Romane* God, without distinction of *Troian*, of *Tyrian*: nor out of whose Sepulchers they digge themselves an estate: They watch indeed, for they keepe a Register of all our proceedinges against them, in these *Italeyon* dayes of ours; and if euer the Sonne of Alteration shine on their faces, they will repay vs tenne blowes for one vpon our Burgonets: meane time (our Prayses to Heauen) they watch their owne bane: and (as one writes of *Parry*,) so I may of the end of them all (*Italia gens sceleri se dedit, Angla crui*) *Italy* giues them their villanie, *England* their Gallowes; this is (their *malus*, but *meritus finis*) the euill, but deserued end of them all: *England* is sinfull enough, but she professeth not her selfe a Schoole-mistris of Sinne, as *Rome* doth of Treason: there it is professed, taught, learned, and (as on the sandy Theator) exercised before it come to the fatall execution.

This their
Chamber of
meditation
doth testify.

The Priestres of peruerterd *Israel*, were but shadows of these of apostate *Rome*: As *Thebes* write for a man, so the company of Priestres murder in the way by consent. Hence that Prouerbe carryes no lesse trueth, then antiquitie with it: An *Englishman* *Italianate*, is a *Deuill incarnate*: these are those Iesuities, Iebusites, Incendiaries, Traytors, and not lesse then Devils, but that they haue bodyes. God blesse vs from such Watch-men: if these be Watch-men, who are enemies?

Hos. 6.9.

We see then the vanitie of their laboures, that would vndertake to bring vs to a composition: if Heresie can be made Sinceritie, Idolatrie true Religion, Treason Obedience, we may be vnited: but it is a sure rule, Contraries in the abstract, can neuer be reconciled: God put an vnappeasable Contention betwixt the

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two Seedes of the Woman, and Serpent, when hee put
Enmity betweene them: for an Enemy may be made a
Friend, but *Enmitie* can neuer be made *Frendship*: the
Ayre that is darke, may be made Light; but *Darknesse*
cannot be made *Brightnesse*: a *Papist* may be conuer-
ted to a *Christian*, but *Papistry* can neuer be made
Christianitie, no more then *Antichrist* can become
Christ: our strife with them is not for the extention of
Limits, but for the possession of the *Inheritance*, whe-
ther *Grace* or *Nature*, the *Popes Law* or *Gods*, shall
take place in the *Conscience*: So I haue read of that
audacious and sottish *Hermite*, that would vndertake,
to make *God* and the *Deuill* friendes: the impossibili-
tie of which attempt, the *Deuill* could tell him; *God* is
all Light, and I am all *Darknesse*, that my soule nature
can not be hidden: our affections, seates, persons, are
so opposed, that I haue no hope of peace. They will
not, we may not yeeld; except the *Sheepe* shall com-
pound with the *Wolfe*, or the *Mise* with the *Catte*,
which the old tale forbids, though the *Catte* gette on a
Monks Cowle, & cries demurely through the creuices,

Quod fueram, non sum, frater, caput affice consum.

Good brother *Mou'se*, creepe out thy house, come forth, & let vs chat:
Behold my *Crowne* is shauen downe, I'm now a *Priest*, no *Cat*.
When *Cats* say *Mass*, the *Myse* (alas) must pray against their will:
Kind *Pulle*, your pate is smoth of late, your heart is rugged still.

Experience would teach vs the answer of the verse,
though we had neuer read it.

Vixisti, praesto fides, cor tibi restat idem.

To leane the incorrigible Watch-men of *Rome*, since
we would haue cured *Babel*, and she would not be cu-
red, let vs looke home to our selues. The *Wolues* of
Rome haue not more honour, then the Watch-men of
England scorne: the *Edomites* of the world can not abide
Ministers: the best is, they are but *Edomites*, heires of

Esa,

Esau, and as prophane as their Father; that make Religion their Minstrell, to giue them sport and sleepe, no iest in such laughter, as that which is broken on a Priest; the prooffe is plaine on euery Tauerne and Theater. We serue indeed contrary Maisters; wee Christ, they Lust and Sathan; and (*Hinc illa lachryma* of theirs, *hinc illa lachryma* of ours,) hence their flowts, & our teares: we bite them with the salt of Reprooffe, hence they storme: we cast Incke and Gall on their Tettors, hence they startle: (*Veritatem lucentem multi diligunt, arguentem reijciunt: dum se ostendit columus, dum nos ostendit, odio habemus:*) The trueth shining, many loue; reprobuing, they reiect: whiles it shewes it selfe, we imbrace it; whiles it shewes vs, we can not endure it: euen in this consistes at once, our Happinesse, their Damnation: our Happinesse, *Blessed are yee, when for me persecuted:* their Damnation, *That Light being in the world, they imbrace and are gladd of Darknesse:* though their wronges done vs, be against the Law of Armes and Nature; for an Ambassadour should be (*Inter hostium tela incolumis*) safe among the Weapons of the Enemies:

But doe the *Edomites* onely take vp these Weapons of scorne against vs? No, I speake it betwixt shame and grieve, euen the *Israelites* scorne the Prophets. There are some sicke of a wantonnes in Religion, so hot about the question, *De modo*, that the Deuill steales the matter of Religion from their heartes: if we cannot wrangle with Formes and Shadows, and shew our selues refractarie to established Orders, we shall, *Malè audire*, our Sermons shall be slighted, our persons derided: thus, this is the mischief; men of name, professors of note, when they speake bitterly of vs, their credite carries it strong with our scandals: one Arrow of these *Israelites*, wounds deeper then a hundred Cannon-shot

The Gallant's Burden.

of the *Edomites*: I confesse I speake Stones, but if they hitte, as they are intended, they shall heale some, hurt none: (*Dicatur veritas, rumpatur inuidia*) Let Trueth be spoken, and Enuie burst her Gall: let all these Scorners remember, that the contempt done to vs, redowndes to God himselfe: *hes that despiseth vs, despiseth men: hee that Christ, despiseth his Saviour: Is all this nothing? But hee that despiseth mee and you, despiseth him that sent mee and you:* It comes to somewhat then, and more then ever mortall man shalbe able to answer; is it not enough for them, that they haue drawne out the life-blood of our Liuinges, but they must expose our persons to contempt? So the *Jewes* spoyled Christ of his Vestimentes, and then mocked him with basenesse. Our pouertie is flouted by them that haue our Liuinges: surely, if repentance and restitution preuent it not, they shall haue a Tith one day, which they haue more right to, the tenth Sheafe of that Haruest, which is reserued for Reprobates in Hell. The *Turkes* lay it as an imputation on our Religion, that we spoyle our Gods: for shame, doe not the *Turkes*, and shall the Christians? *Dauid* would not haue *Arenah's* Threshing-floore without money; if these men should haue no roome in the Church, but what they pay for, I thinke they would quietly suffer themselves to be turned forth of dores.

Edomite, and
Question.

Math. 12. 39.

The last branch of the Mappe, and first of the Morall, are not vnfitly conioyned, the *Edomite*, and his Question: the Question then calles mee from the Watch-man, *What is in the night?* And to make the Derision fuller and fowler, it is doubled, like *Pharaoh's* Dreame, *What is in the night?* Did they seeke for some prodegie or portent? Some diuine Reuelation, which should be receiued by Vision? Were they like *Israel*, of whom Christ thus testifies; *This adulterous generation seekes for a Signe?* Thus *Dives* despayred of his brethrens belife, except one rose from the dead. I confesse wee haue

haue some in the world sicke of this disease, a Iewish infection, *The Iewes require a signe, &c.* (*Plus oculo, quam oraculo:*) miseries shall worke more on them then mysteries: palpable actions of Gods mercie, iustice, power, shall conuincethem, the contemplation of them all in the theory of the word mooues them not: astonish them with wonders, heale their diseased, open their blinde eyes, raise their dead, and they will beleue: Are there none among vs, that couch a willing & close eare to the charmes of *Rome*, in admiration of their feigned miracles? lying Apostles, that worke strange things by exorcisines? but our Church now is not in the Cradle of her infancie: One cuppe of wine brought by Christ, is worth all the cuppes of cold water by *Moses*: as *S. Augnstine* alluding to that Marriage in *Galile*, sayes: *All the adumbrations, types, figures, signes, were but that cuppe of cold Water, Christ reserued the good Wine (of the Gospell) till he came himselfe:* and they that will not beleue without a Signe, without a Signe must perish. But I trauell no further in this, least it bring me out of my way.

It was no Signe they inquire for, no Prodegie they feare; they are onely pleased to make sport with the menaces of God: *You talke of a Night, and an houre of Calamitie; but threatned men draw long breathes: You pretend Visions in the night, which portend our ruines, come tell vs the tale of the night: What is in the night?* There haue been in all ages, some of these Frogges, to throate it out against God, so long as the weather was faire, as if he could not send a storme: the tempestes of Gods Wrath haue been derided to the last moment of a calme: the venime of Prosperitie so im-
 poysons a carnall minde, (*Falsa diuinitatum superbia*) the daughter of Riches is Pride: the Philosopher could teach vs that (*Falicitas & humillitas diuindum habent*

1. Cor. 1. 22.

S. Thomas,
vnles he felt.

Ioh. 2.

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*contubrinum: raro bona mens & bona fortuna homi-
ni datur,)* Happinesse and Humblenesse are not cham-
ber-fellows: seldome a good Minde, and a good Estate,
is giuen to the same man: God seemed to mistrust this
in Israel, that the increasng of Goodes, and multiply-
ing of Cattle, would lift vp their heartes against him:
The peaceable dayes of the Wicked, and their lucky
proceedinges in this world (by the testimony of Job,)
durageth their impudence against Heauen: *Who is
the Almighty, that we should serue him? depart from
vs, wee will none of thy wayes.* That of the Psalmist is of
full strength to this: *His wayes prosper: thy iudgements
are farre about out of his sight: therefore despyeth he all
his enemies:* Man onely? no, God himselfe: I shall
neuer be moued. Let Malachi for all the Prophets,
Peter for all the Apostles, make vp this cloude of wit-
nesses: *It is in vaine to serue the Lord: and where is
the promise of his comming?* All thinges are still (*Statu
quo*) continued in the same course: there is no alterati-
on, no new thing done (*Quacunq; sub axe*) vnder Hea-
uen. We say, (*Non bonum ludere cum sanctis*) it is no safe
iusting with holy thinges: It is dangerous for an Edo-
rite to make himselfe merry with God; this is the way
to come short home: thou hadst better haue mourned
all thy life, then made God thy play-fellow. When the
vessell of Dust shall encounter with the arme of Omni-
potence (*Sine percutiat, sine percutiatur, frangi necesse est*)
whether it smite, or be smitten, it is sure to be broken:
The Chayre of the Scorne, is the seate of Sathan, the
lowest staire and very threshold of Hell, as David de-
scribes it: *Blessed is the man that doth not walke, &c.* His
first plot is, to get vs, to walke a turne or two with him:
hauing perswaded this, he moues vs to stand still a litle;
but so long as we are standing, we are going, therefore
at last he intreates vs (for our ease) to sitte downe: but
if

Deut. 8. 13. 14.

Job. 21. 15.

Psalm. 10. 5.

Mal. 3. 14.

1. Pet. 3. 4.

Imus gradus
& Limen
inferni.

Psalm. 1. 1.

if we take our seate in that inchaunted Chaire, we grow to that impudence to deride God, and his iudgements. I will single you out foure sortes of these *Edomites*, Scorners (for I iustly paralell them) and propound their natures and conditions to your pittie and detestation.

I Atheistes, such as haue voluntarily, violently, extinguished to themselves, the Sun-light of the Scripture, Moone-light of the Creature; nay, the sparkes and cinders of Nature, that the more securely (as vnscene and vnchidden of their owne heartes) they might prodigally act the workes of darknesse; not *Athenian*-like, dedicating an Altar to an vnknowne God, but annihilating to themselves, and vili-pending to others, Altar, Religion, God; and suffocating the breath of all Motions, Argumentes, manifest Conuictions, that heaven & earth haue produced: for the reasons of Hell onely shall one day euince it (*Deum esse*) that there is a God: they affirme it impossible, that flesh should be turned to rottennesse, rottennesse to dust, and dust to glorie: Against whom, well, *S. Augustine*; *He that could forme vs of nothing, can reforme vs decayed: it is easier to repaire, then prepare.* That Atheisme in the dayes of *Salomon* was the same in opinion, that ours is in practise: we doe (not say but) liue, as if it was better to a *living Dogge*, then a *dead Lyon*: which I would yeeld true among Beastes; but among men, a dead Beast is better then a lyuing Atheist: let them aske Nature, it will tell them, (*Insculptum est omnibus esse deum*) It is ingrauen in all hearts, that there is a Deitie: let them aske the Creatures, they will witnesse, they had a Creator: nay, let the Deuill speake, to shame and conuince the Atheist; who beleeueth a God, and trembles at his owne beliefe: the nature of his essence prooueth it: to know there is a Witch, may satisfie vs, that there is a God; for, if the destroying power were not controuled, manacled, maiſtred,

Qui potuit
formare no-
uum, non
poterit repa-
rare mortuū?
Facilior est
restitutio con-
stitutione,
Sect. 9. 4.

Qui negat esse
deum, mihi
negat et tibi,
non sibi, &c.

The Gallant's Burden.

Oculos, quos
culpa claudit,
pœna aperiet.

Amos. 6. 3.

1. Cor. 15.

maistred, how Rand we vndeowred? Let them aske
(lastly) their owne dying hearts; for the eyes that sinne
hath shut, Damnation shall open.

2. Epicures, that deny not a God, and a day of Iudge-
ment; but put it farre off, with *(hæc est in manu)* giue
me the present, take thou the hope of future ioyes: these
see a night comming, and therefore make haste to be
drunke with Pleasures: *Let vs eat and drinke, for so mor-
row we shall die: (Cras ridendo moriuntur, hodie bibendo sepe-
liuntur)* they will not die till to morrow, but be buried
in Riot to day. They sleepe on their Beddes of Downe,
rise to their Tables of Surfet, and from thence to their
sportes of Mischiefe; sleeping, playing, eating, daun-
cing, drinking, dallying, *(Mors circularis)* they runne
round in a Ring: onely *(Nulla intervalla piando)* no time
must be spared from Sathan: they invert the Order
God hath disposed to the times preposterously, make-
ing the night day, and the day night; at midnight they
reuell, at noone they sleepe: though the day was cre-
ated for labour, the night for repose: The Sonne is
scarce beholding to their eyes to looke vpon him: the
Moone and Starres haue (onely) their attendance; the
workes and the houre of darknesse meete; they will be
contrary to all men and all thinges but themselves, be-
cause they will be contrary: If euer they begin any
worke with the day, they dispose it on this fashion;
First, they visit the Tauerne, then the Ordinarie, then
the Theater, and end in the Stewes: from Wine to Ry-
ot, from that to Playes, from them to Harlots.

He dies pulchro distinguitur ordinem.
Here is a day spent in an excellent methode: If they
were Beasts, they could not better sensualize, it would
be but lost labour to tell them, that their course shall be
so proportioned below: from Snakes they shall turne
vpon Adders, from both to Scorpions, from all to vn-
quenched flames; where they shall spend not houres
but

but ages, nay that eternity of time, in waylinges and howlinges, grones and torments; when for euery ounce of Vanitie, they shall receiue (downe weight) a whole pound of Sorrow : Smoakes, blacknes, boyling Cauldrons, fierie burninges of Brimstone & Sulphure, kindled and continued by the breath of an offended God, shall haue their interchanged courses : oft this torment, and then that, and indeed all, that a soule & body made immortall, can suffer:

¶ Ita dies misero distinguitur ordine rerum.

Heere is a day to be spent in a miserable methode : Oh how (yet) was it some happines, if in a day or set time, these woes could be determined : these are the Epicures, not so impudent as to deny the night, not so honest as to part with their sinnes.

3 Libertines, that neither affirme no Night, nor put it farre off; but onely the strength of sinne preuailes ouer all : and come Sorrow, Death, Graue, Hell, they must haue their pleasures : they haue a pride in accomplishing their owne willes, as shee in the Poet;

¶ see the good, and giue allowance to it :

The euill is my choyce, ¶ loue and doe it.

They can not be noted for Vertuous; but they will be Famous, though for Infamie : as that wicked Church-robber, that to doe some memorable act, pulled all the Lead off the Churches rooffe, and thacked it : they must be mentioned, though like a Traytors name in the Chronicles. These sweare away all reproofes, & drinke away all the chidings of their owne Conscience : it shal be the worse for them, that euer they had a conscience : their Hell shalbe the hotter for the multitude of their neglected motions to good : their Mercies haue not bin more numerous, then shall be their Miseries : their Nurture or Learning (to omit those, that neuer read any other Booke then Vanitie) at once makes them better and worse ; better in vnderstanding, worse in

F.

manners;

*Video meliora
proboq;
deteriora se-
quor, in etam.*

The Gallant's Burden.

manners; whiles their contemplation is a Theater, and their study, new sportes, new fashions: Oh how farre better is the simple, honest, innocent Soule without knowledge, then that which is beautified with learning and debauched with vices?

Horace.

*Beatus ille qui procul negotijs,
Paterna rura bobus exercet suis.*

More happy are those poore wretches confined and contented with a rurall charge: whiles they know not so much of good, they know lesse of ill: they skill not what the studying of oathes, the trickes of pride, the pollicie of Atheisme meanes: they make not sense the rule of their beleefe with the Gallant, but their Catechisme: Religion is their Queene, the Gallants drudge: they haue not so much of reason, therefore abuse the lesse: their sinnes proceed most from ignorance, the Gallants from knowing wilfulnesse: Now, which of these shall be beaten with most stripes? they worke out a poore lyuing with the sweate of their browes and nerues, these can play out a rich one from the quicknes of their wittes: they know not the detractions of flander, vnderminings of enuy, prouocations, heates, enlurings of lustes: the foule secrecies of Idolatry, hypocracy, sacriledge, cleaue not to their consciences: they haue a kinde of happinesse, in that they are not so miserable: our impudent, imprudent, insolent Youngsters looke on these, betwixt contempt and anger, call them Clownes, Ideots, and the dregges of Nature, and thinke themselves Angells, if these be men; (*Quorum praecordia Titan de priore luto finxit*) as if God had tempered them of a baser mould: But whiles *Aleons* Bond-slaue grindes securely (though laboriously) at the Mill, his braue riotous, gallant, Hunting-maister is turned to a beast, and for his sensuallity eaten vp of his owne lusts: you all know the Storie, this is the Morall. Thus, this is the proper cause, that the auncient Houses fall;
and

Hart.
Hounds,

and what the long Industry of the progenitors have gotten, the short Ryot of the Gallant, wastes: Wee are loth to heare of this; but it is too true, hee needes not drinke vp all the Sea, that will iudge of the taste: hence young gentlemen by wilde vnthriftnesse become sports to Theators, and cannot sitte on their Fathers seates to doe good in the Common-wealth: they abounde with the giiftes of Nature, but like Fig-trees growing ouer deepe Waters, full of Fruite, but the Iayes eat them: Ruffians, Harlots, vicious Companions enioy those Graces, that might honour God.

4 Common Prophane persons, that will suffer themselves to weare Gods Livery, though they serue the Deuill: these are they, that make the profession of the Gospell haue an euill name: hence that Prouerbe, *Pater noster*, set vp Churches, *Our Father*, pulles them downe. I will not fauour (with a partiall conuience) these Scorners, though they nussell themselves in the Churches bosome: nay, I will speake most plainely; these are the worst *Edomites*, if not to them selues, to vs. Let the Atheist deny, the Epicure remoue, the Libertine forget, that there is any other Day of peace or sorrow, besides or beyond the present; what is this to beleeuers? Wee are reedy to brand and howte at them (as they did to the Lepers in *Israel*,) nay to raine them to death with a showre of Stones, (as they serued Idolaters and Blasphemers:) But be our owne handes vndefiled, that take vp these weapons of Death against others, as Christ charged the *Jewes*, that charged the adulterous Woman? If we be sicke, our sicknesse is more dangerous then theirs: The other Diseases are without the body, but this comes neere the heart of the Church: we know what it is, to haue a Sicknesse come neere the heart: there is more grieffe to the Mother of the Familie, in the miscarrying of one of the Children, then of many Strangers, *Edomites*, vnbeleeuers, or mis-

Interius, & in
cute malum.

The Gallant's Burden.

beleeuers: these haue learned to speake the language, to scorne the manners of *Canaan*; for, their liues testifie, that they belecue not our report.

The Answer.

We haue gone the better halfe of our Journey, let not your attentions fayle to the end: Wee haue seene the nature of *Edom*, and *Mount Seir*, Atheisme, Scorne, Abomination; wee are now entring an other Mountaine, the Hill of *Syon*, the Citie of God. The Question of the *Edomite* was not more peruerse, then the Answer of the Watch-man is graue and sober. The Answers of God are not doubtfull, like the Heathen Oracles; nor obscure and tetricall, as *Mahomet's* Riddles; nor ambiguous, like the mixt, the motley, epiczne, equiuocating conclusions of *Rome*, but plaine, sweete, profitable: I call therefore the first part of it, *A Resolution*: They aske as if they despised to know; hee resolues them iustly, as if he would force them. to know. against their willes. They aske him what is spiritually seene in the night of Vision? He tels them, what shall really come in the night of actuall Desolation: *The Morning commeth, and also the Night*. Let your vnderstandings keepe pace with me through these 4. Circumstances. 1. The length of their Peace; one whole day, the space betwixt morning and euening: a short time. 2. The Certaintie of their Iudgement; *The night* (infallibly) *commeth*. 3. The qualitie of it, when it is come; (*Nox dicitur*) it is called, *a Night*. 4. The Inuersion of this, to the Righteous.

The Resolution.

Finitum pro
indefinito, bre-
uitatem tem-
poris, dies
exprimit.

1. The Happinesse of *Edom* is but a Day; *The Morning comes, and the Night* followes: It is but the distaunce of the Sun-rising from his setting. There is to all thinges liuing, such an alternation decreed; a morne, a noone, a night: a beginning, a stronge age, a declination or full poynt: as the Historians write of certaine Flyes bred by the Riuer *Hispamis*, that are generated in the morning, at noone in full strength, at night make their

their endes, and are gone : *Paul* sayes, *Our life is but a Tabernacle*, it is all, if this standes a yeare : *Esay* calles it, *Grasse* ; which growes but a Summer : *Dauid*, a *Flower* ; that hath but his moneth : heere it is called, a *Day* ; that hath but the Sun-rising and setting : *Nay*, *Iob* compares it to a *Shadow* ; that hath (neither Yeare, nor Summer, nor Moneth, nor Day,) but an Hower : *Nay*, *Moses* to a *Thought* ; whereof there may be a hundred in an hower : This is none of the shortest Comparisons, (*Mare et vespere*) the measure of one day.

What then meane those *Greedy Dogges* in this Prophecie, to barke so madly, *Bring more Wine, for to morrow shall be as to day, yea, much more abundant*. Me thinks, I heare the gallant Epicures (the christned Atheistes) of this Citie, knocke thus in Taverns, for yet more Wine, crowning the day with Riots, and blessing the morrow with promised Surfets, as if the Night should neuer come : alas (*Nescis quid serus vespere ferat*) thou knowest not what sadde newes the Evening will bring : thou braggest with *Cesar*, the Day is come ; Wee tell thee, as *Cesar's* friend, It is come indeed, and begun ; it is not ended : the Lease of Vanitie, is but a Day ; it may be not a moment, the tenure of this world is vncertaine.

Medio de fonte leporum surgit amari aliquid:

From out of the midst of the fount of Delicacies, ariseth euer some Bitternesse : when you haue spent your strengthes, your estates, bloodes, soules, vpon Vanitie, all is but (*Vnum diu horum insania*) the merry madnesse of a day ; which to buy with the eternitie of insufferable Torments, is a deare purchase : If they be not short of content and satisfaction, I am sure, they are of continuance : They do not alwaies follow a man lyuing, euer forsake him when he dyes.

2 You haue measured the shortnesse of their day, heare the certaintie of their night : *The morning comes, and (without preuention) night follows*. You shall shake

Non semper
sequuntur vi-
uentem, mori-
entem non-
quam.

The Gallant's Burden.

Gen. 27. 40.

Ambr.

2. King. 8. 20.

Ioseph.

Col. 3. 3.

off the yoke of *Israell*, but put on you the yoke of *Persia*: The *Edomites* were long tributaries to *Israell*, according to *Ishac's* prophetic and blessing of *Esau*. Thou shalt be thy Brothers Servant; but it shall come to passe, when thou shalt get the masterie, thou shalt breake his yoke from thy necke: The Prophet heere assures them of this masterie. (*Israell* rebells against God, therefore *Edom* against *Israell*.) *Ishac* as Gods Prophet, subiects *Edom* to *Canaan*, the seede of *Esau* to the seede of *Iacob*: (*Intemperanti praeficit sobrium*) he sets the sober man ouer the intemperate: and this seruice of the elder Brother to the younger, lasted in the posterity 700 yeares. Yet twice after, they shooke off this seruitude: the first in *Sorans* time, which libertie they made a troublesome shift to hold till *Hircanus*, who subdued them, and made them be circumcised: this slavery they overcame againe, and held it, euen till *Herod*, the sonne of *Antipater*, an *Idumean* borne, obtayned to be King of the *Jewes*: heere *Edom* got the full mastery. The first, was this Morning the Prophet speakes of; this Morning of freedome shall come, but last for a Day, and then be ouerclouded with a Night, a worse Captiuitie, because to a worse people, (*Qui Deum et misericordiam nesciunt*) that know neither God, nor Mercie: as those priuations are inseperable, there is no Mercie, where no Religion.

Edom is but a particular instance of a generall doome, which all the Sonnes of *Adam*, as the Daughters of *Eue*, I meane, all the Glories of this World shall beare, as sure as the Euening succedes the Morning, Death shall seaze on Life, Iudgement on Sinne: you haue the sappe of Health in your Bones, the Riches of the world in your Coffers, your Life is in the Noone of pride, but (we say) pray se a faire day at Night. (Happy are they, whose life is hid with *Christ* in God, that this Night may not finde them out:) your Sunne shall set, Beautie, Riches, Glory, shall decay, as by the inuiolable law of Nature

Nature, night succedes day; so by the eternall law of God, Death Sinne. If you could indent with the Sunne to stand still, as in the dayes of *Ioshua*; or to goe backe ten degrees, as to *Hezekiah*; or with his Orbe to mooue slowly, yet it shall sette: Be the day neuer so long, yet at last, comes euening-song. The Sonne of God himselfe, in this condition of mortall descent, was equall to his Brethren. That great Sunne of Righteousnesse, had his rising and his setting: Wee must all walke into the West, as well as he; and be our Day longer or shorter, Night must come, our Priuiledges are not beyond others.

Heare this yee *Edomites*, that floute our presagings of a Night: you speake of a Night, and houre of Iudgement; When comes it? We tell you againe, *The Morning cometh, and also the Night*. You haue had a time of Light and delight, and what your heartes could wish; you shall haue a time of Sorrow and Darknesse: Your Noone shall be turned to Midnight. Tender and delicate *Babylon*, that boasted herselfe a *Queene*, and free from mourning, shall weepe in the wydow-hood of her glory; and heare at last, (*Aduentus finis iudicii*) thy end is come. *Ye that will not set your mindes to these things, nor remember the latter end, miseries shall come on you in their perfection*: so absolute as the Iustice of God, & the Malice of Sathan can make them. So *Salomon* schooles the art-les, heart-les, supine courses of vaine Youth: *Reioyce, O Youngman, &c.* Reioyce in your day of Pride, let Pleasure rocke you on her indulgent knee, you shall be brought to the night of Iudgement: The Surfets of the old World, the Mirth of the *Philistins*, (when *Sampson* was their laughing stocke) the carowlinges of that *Caldean* Monarch in the sacred Bowles of *Ierusalem*, had their Night: *Salomon* with his 1000. Wines and Concubines, *Belshazzar* with his 1000. Princes, *Ahasuerus* with his 127. Prouinces, had their Night: High looked Honour,

Iosh. 10. 12.

Esay. 47. 7.

ver. 9.

Eccl. n. 9.

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fauor nobili-
um, fauor mo-
bilium,

As poore
as Iob.

Hiatu labo-
rantes.

2. Eld. 14. 9.

Honour, and pursie Riches; the one diseased in his Eyes, the other in his Linges, shall haue their Night: The fauour of Noble men, is the fauour of moueable men; the *genis fatuus* of Riches is long ingendring, soone extinct: let *Iosh* and *Iob*, be our precedentes in both these: the first, was great and euill, the chiefest Captaine about *Dauid*; yet by *Dauid* designed to execution: The second was great and good; yet behold, the mightiest man of the East, is poore to a Prouerbe: What euer flourished, and had not this night? The rich Churle enlarging his Barnes proportionably to his desires, had his Night; hee heard that soule knell, *Thou soule, this Night, shall they fetch away thy soule*. The World it selfe shall haue this Euening: the Morning was in the dayes of the Patriarches; Christ boore the heate and Noone of the day, and wee are those vpon *Whom the latter endes of the world are come*. The World groweth old, and we grow old with it: the bodyes of men in old age, waxe cold and want the heate of Nature; the soules of men in this decrepite age, grow cold in zeale, (*Deficiente sermone charitatis*) the nourishment of old age turnes into cruditie, through want of heate to concoct, digest, and driue it into the Vaines; the nourishment of our soules turnes into Vanitie, because we want the heate of Grace to digest it: By all these symptones, you see the Sunne of this World ready to sette, and the Night drawing on: the declination of Goodnes, the fainting of Religion, sayes, that the World lyes bedrid, drawing on, looking for the good houre (to some,) and fetching a thicke, sicke and short breath: I am no Prophet (or what if I were, yet vnable) to define the time: but this I conclude (though more particularly) from the rule of my text; *Wee had our Morning at the first preaching of the Gospell: it now flourisheth with vs, as at high Noone; Who shall say, the Euening will not follow, or our Sunne is without setting.*

3 That it shall come, you heare; heare shortly the qualitie of it, when it is come: *A Night*. Miseric is not fitlyer shadowed, then vnder the name of a Night: *Sorrow lastes for a Night*, sayes the Psalmist, *but ioy comes in the Morning*. A sadde, heauie, and disconsolate time, full of horreur and amazement; when there is no obiekt to withdraw the eye, thereby to diuert the minde from the thought and meditation of bitterness. Sathan himselfe is not sayd to be bound with any other Chaines but these of Darknesse: as the Ioyes of Heauen are described by that eternall daylight of glory and Sunshine of the Lambe, and it is added in expresse wordes; *There shall be no Night there*: So the tormentes of Hell are called by Christ, *noctes tenebre*, Vtter Darknesse: No manuell, if there ensue, weeping and gnashing of teeth, when miserie shalbe extreame, and no day-hole of hope, to afford one glimpse of comfort: this is that *Night of nights*, worse then the palpable Darknesse of *Egypt*, as full of intollerable horreur, as *Caliginous* blacknesse: I find not onely the time of Iudgement generall, but of temporall and particular calamities, tearmed by the *Night of horreur*: the downefall of *Dumab*, a Night: the destruction of *Israel*, *A season of blacknesse, darknesse, cloudes and obscurities*. Therefore (as Christ to the *Iewes*, *Pray that your flight be not in the Night*,) pray that your departure out of this life, be not in the Night of your securitie and ignorance; and then feare not this Night, for you are redeemed from the land of eternall Darknesse.

* It was the foolish pride of that *Romane* Emperour, hauing made a Bridge of grappled Ships over a narrow Arme of the Sea, and triumphing at midnight with Innumerable torches, to boast that he had (wrough two Miracles,) made the Sea dry Land, and the Night Day: but our Emperour of Heauen and Earth, did performe it indeed, when he dryed vp the Redde sea of his Fa-

G.

thers

Reuel. 21.

Mat. 8. 12.

Nox noctium.
10. 1. 2. 3.

* Caligula (in imitation of Zerxes, that passed his Armie over the streight of Hellespont vpon a wooden bridge) vpon ships moored together with Cables & Anchors, made a bridge of boords, with so much earth on it, that it seemed firme ground, like one of the streetes in Rome. Dion.

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thers wrath, and changed our present Night of Ignorance, and future of torment, into the eternall day-light of his Grace and Glory.

4 The last part of this Suruey, is the inuerting of this vpon the Righteous: Where, behold the different beginnings and endes of both Holy, and Vnholy: to the children of Disobediencie, the Morning is before the Euening; and this is *Dumahu* woe at Sun-set (*Fuisse saluam*) that she had her Day: To the Faythfull, the Euening is before the Morning; as at the Creation, *The Euening and the Morning were the first day*. The *Jews* were commaunded to begin their Feast of Reconciliation at Euen; and, *From Euening to Euening, shall you celebrate your Sabbath*. It was Christes comfortable Answer to his Church, intending the date when the prophanation of the Temple should cease, to set the Morning of their poace, after the Euening of their troubles, by a sweete and mysticall allusion: *Vnto the Euening, and the Morning, two thousand, and three hundred: then shall the Sanctuarie be clesed: and the vision of the Euening and the Morning is true*: The Euening of their sorrow precedes the Morning of their ioyes. Our Prophet so compares the tempest of the *Assyrians* rage, to a Storme in the Night, which vanisheth at the ryfing Sunne: *Loe, in the Euening there is trouble, but before the Morning it is gone*. Our Night lastes during this wretched life: the troubles of Miseries, stormes of Persecutions, and rage of that great *Leuiathan*, disturbes our Ayre, darkens our Day, and makes it a gloomy Night; cloudes, tempestes, obstacles, stumbling-blockes, temptations, machinations of Enemies, deceiuinges of Friends, through so many dangers and difficulties sayle we to our haue of Peace: our assurance is, that ioy comes in the Morning, when we shall rise in the East, and beholde the Sonne of Glory shine in our faces,

The

Gen. 1.

Leuit. 23. 32.

Dan. 8. 14.

Jer. 26.

Esay. 17. 14.

Per varios
casus, per tot
discrimina
rerum, tendi-
mus in celum.

The Morning of the *Edomites*, *Atheistes*, *Reprobates*, comes first smiling on their browes; but (*Nox sequitur*) they haue a Night behind.

This disparitie consistes not onely in the counterposition of their order, but in the circumstantiall difference of their length and shortnesse: Our Night is irksome, but short; (*Compensatur acerbitas breuitate*) What is ill in the bitterness, is eased by the shortnesse: But our Day is euermore, from new Moone to new Moone, from Saboth to Saboth, wee shall prayse the Lord: Myriades of yeares and ages, shalbe expired, and our Sunne as farre from setting, as at our first entrance; for time and mortalitie, and distinction of age, shall cease: there is nothing but eternitie about: It is not more blessed in being a Day, then in being endlesse: Their Morning is short, their Night euermore, their Debt neuer payde, their Fire neuer quenched: Here is their unhappines, (*Florent ad tempus, pereunt in aeternum: florent falsis bonis, pereunt veris tormentis:*) They flourish for a time, they perish for euer: they flourish with false ioyes, perish with true and substantiall tormentes: thinges that are soonest bred, haue the shortest continuance: a puffe of Winde rayseth the Chaffe from the earth, and a puffe scatters it away: the Wicked are soone raised, and with like speede depressed: How quickly is *Esau's* posteritie aduanced to a Kingdome, how immaturally cast downe? The Crowne is scarce warme on their temples, their eyes haue scarce taken a passing glaunce of their glories, but all is dispersed: the Godly are long kept vnder couert; but when they doe rise, their eleuation is permanent.

Loe, now cast a sober and intelligent eye on this strange opposition, and let the very enemy of Heauen and Grace, iudge, whether the vaine shadowes of Ioy, and those for a Day, liable to true and substantiall tormentes, and those for euer, be comparable with, or desirable,

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nable before, a momentany Affliction (and that not without the best of comfortes) followed with an excellent and eternall weight of glory. It's confest; I speake for you, I thinke your Consciences are conuinc'd: but (*Ubi signa?*) Where are the signes of it? If this be so, and you so acknowledge it, why lead you so dissonant liues? shall the voyce of your owne tongues, censure of your owne heartes, witnesse against you? *Tacitus* reportes, that in the ciuill Warres betwixt *Visellus* and *Vespasian*, a Souldier had killed his owne Father, which was of the enemies Armie; no sooner was this published, but euery man begins to abhorre, condemne, execrate that Warre, the cause of such an vnnaturall fact; yet how little effect this wrought in their proceedings, that Author describes; for their rage, rapine, crueltie, was not lessened, in spoyling Neighbour, Friend, Kinsman, Brother, Father, when they had staine them. Wee abhorre the miseries and sinnes incident to this life; we loue it still, nay preferre it to Heauen: our condemnation will be easie and iust, what need is there of more Witnesses (*Ex ore tuo*) thy owne lippes haue spoken against thee. For shame let our heartes and tongues be cut out of one peece, that what we allow in opinion, we may prosecute in practise.

Esay. 57. 2.

You heare how the Day slippes from vs, and the Night steales on; what remaines, but in the Day to prepare for the Night. No marvell, if men sleepe in the Night; but in the broad day, to shut our eyes (with the Dormouse) is vnnaturall. There is a Night, when thou shalt rest, *even on thy bed of Peace*: onely walke, worke; loyter not in thy Day. Christ taught and obserued the Rule himselfe, to travell his Day and all his Day; *For the Night comes, wherein no man can worke.* There are thinges, which if the Night findes vndone, we are vndone, because we haue not done them: if we deferre to provide lodging, sustenance, safetie, the Night

Night findes and leaues vs destitute. How madde is hee, that bound to some speciall designement, confined to his day, and then furthered with light, ayde, companie, and conueniencie of all thinges, spendes one houre in catching Flyes, another after Feathers, and all the rest in seuerall toyes and leasings, that on a sodaine the Sunne setteth, and his chiefe worke is not done, nay not begunne.

The worke of our day, is the working vp our saluation; it is a speciall worke, Heauen & our Soules are vpon it, and we haue but our day to worke it; (*Tempus vita, tempus penitentia*) The time of life, is the time of Repentance. Wee spend one peece of our Day in Couetous scrapings, another in adoring that wee haue scraped; some houres of our Day in working vanitie, and some in sleeping security; instantly the Night of death comes, & we haue neglected the maine chaunce: our *Saluation is not finished* like Courtiers, that hauing light to bring them to bed, play it out at Cardes, and goe to bed darkling: Woe to them that goe to their last rest thus: How vnworthy are wee of a Day, thus to spend it? It is pittie that euer the Sun of Grace shoone on our faces: Quake and feare, what soeuer thou art, to suffer the sinne of thy soule, and the end of thy life to come so neere together: If men stumble in the darke, it is not strange; to fall at euery stubbe in the day, argues wilfull neglect, or want of eyes. It is enough for those poore *Romanistes*, that liue vnder that *Egyptian* darkenesse of the inquisition, to fall into grieuous absurdities, where the Sunne shines, to see men fall in heapes, is astonishing: Oh that euery baite of drunkenesse, obiekt of couetousnesse, presented glaunce of vanitie, should make vs wander and stumble, stumble and falle, falle and content our selues therein without rising: What (would wee? what) will wee doe, if our Sunne setteth? For shame cast away the deedes of darknesse

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Ephe. 5. 4.

Psal. 118. 27.

Ecc. 5. 11.

nesse with the time: *Awake and stand vp, the light of Iesus Christ shines on thy face.* As men from sleepe opening their eyes, and seeing day broke, cast away their cloathes, wherein they were wrapt warme, and starte vp to their seuerall callings; the Sinnes and Vanities of this world haue kept vs warme, as *Caiphas* kept *Peter*, whiles we were folded in them; but our maine worke lay dead for want of execution: Prouide then for this Night, oh thou whose cheeke the Sunne of mercie and forbearance, kisseth: *The sleepe of him that trauaileth, is sweete, whether he eate little or much: but the satiety of the rich will not suffer him to sleepe.* If the Day be well spent, the wearied bones reioyce in their earned repose; and the contented Conscience, applaudes it selfe in the thought of her carefull obedience; body and soule receiues rest. Whiles the Day is slouthfully spent, Night bringes no reioycefull ease to either spirits or corpes: The Day of thy life worne out in the well disposed houres of a religious obedience, thy body shall rest in a perfumed Graue, and thy soule in the bosome of *Abraham*, when Night comes: but whiles pride, surfets, oppressions, wantonnes, haue shared the Day, the Night comes with no lesse suddenesse then sorrow; thy rest shalbe vnrest, neither easier then smoake and thornes, and flames, nor shorter then the eternitie of all these can make it: Oh then, what folly, madnes, selfe-enmitie is this, to play out our short Day, and howle vnder the pressure of working tormentes for an euerlasting Night.

The Advice.

Wee are come to the last fruite that I shall gather you from this Tree, and it growes on three branches: the whole body of it, being applyed to the maner, not the matter of the Question: the matter is first satisfied, *The Morning comes, & the Night*; the maner is now touched: *If ye will aske, enquire, returne and come.* You aske in derision, keepe the Cloth, but reiect the Fashion: Aske still,

still, but to repentance : Let your demaundes manifest your desires of resolution : If ye will aske, and needes be acquainted with your sorrowes, *Enquire*, with humilitie, reuerence, sayth : Returne from your sinnes, by repentance, and come home to God by obedience, (*Triplex ex arbore fructus*) heere is a threefold fruite from this Tree; whereon let your soules feede, and then depart to refresh your bodies.

Enquire : Wee must not looke, that God should seeke vs with his blessings; as *Elias* was charged to runne by the way of the *Wildernesse*, in quest of *Hazael* to annoynt him : No, *Seeke ye the Lord, whiles he may be found* : the rule of the Prophet is iust : the Rich man comes not to the Beggars dore with reliefe in his hand ; but the Beggar to his for it : there is small reason, to expect it from God, that he should both giue, and seeke : I confesse he doth, as Christ testifies of himselfe ; *I came to seeke and to saue that which was lost* ; but withall he conueyes into our heartes, a (preuenting) Grace to seeke him : Hence the Condition is annexed to the Graunt, by the giuer himselfe ; *Aske, and you shall haue* : *Enquire, and you shall be satisfied* : But if any will be ignoraunt, let them be ignoraunt still.

If you aske mee, 1. Where you should Enquire? Our Prophet directes you ; *To the Law, to the Testimonie* ; *Where should a people enquire, but at their God?* 2. If how? With Humilitie, Reuerence, and desire of Knowledge : (*Inter Iuuenile iudicium, et senile preiudicium multa veritas corrumpitur.*) There must be in vs an equall auoyding of both Rashnes, and Preiudice : Young men apprehend not the necessitie of Knowledge ; Old men presume of a plerophorie and abundance : hence neither young nor old enquire. 3. If when? The *Wise-man* answers ; *Enquire, seeke ; Remember thy Creatour in the dayes of thy youth* : Begin this search, in the Morning of thy yeares : (*Mane*, is the Lordes Aduerbe, the Devils Verbe:)

Enquire.

1. king. 19. 5.

Luk. 19. 10.

Resonant responsa roganti.

Esay. 8. 20.

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Verbe:) the Lord sayth, *Earely*; the Devill sayth, *Tarry*: to whom you harken, iudge your selues: One thing onely, take heed you stay not too long; the Devill is a false Sexton, and settes the Clocke too slow, that the Night comes ere we be aware: tarry not then till your piles of Vsuries, heapes of Deceites, mountaines of Blasphemies, haue caused God to hide himselfe, and will not be found. There is a (*Sera nimis hora*) time too late, which *Esaü* fell vnluckily into, when *hee sought the Blessing with teares, and could not find it*. It may be the Statues, or the Guides, or thy owne Eies, may be denied thee, & then too late thou Enquirest. Whiles the Booke of God is not perused, his Temples not frequented, nor his Throne sollicitied by Prayers, hard heartednesse steales on vs, and like *Sampson* bound by the *Philistines*, wee would breake their Bondes, and cast their Cordes from vs; but our *Dalilah*, our Folly hath beguiled vs.

Is this all? no, there is second Fruite growing on this Tree, of equall necessitie, greater vse. After Enquiring, followes Returning: you are gone wrong, returne into the way of Peace; Enquire it first, and hauing found it, *Returne*, put your feete into it. God warnes you by the reuelation of his word, (as the *Wise-men* by the vision of a Dreame) *to Returne into your Country*, whither you would arriue, and where onely is your rest, *another way*. If euer this exhortation was necessarie for *Edom*, let mee thinke it fitter for *England*: (as fin-full as wee are, let mee yet say, there is more hope of our repentance, then of *Edoms*:) our Iniquities as great, our Instructions greater then theirs; what remaines, but our Repentance? neuer more need: Our sinnes are not low, slow, few, or sleightly done; negligence sinnes, security sinnes, contempt sinnes, presumption and hard-heartednes fins: here is the Scorners Chaire, the Drunkardes Bench, the Idle-mans Cushion, the Vsu-

Word, Minister, Vnderstanding.

Returne.

Math. 3. 12.

urers

ters Studie: Oh where is Repentance, to rowse these?
 God is angry; we haue been smitten, not in the Skirts
 and Suburbs of our Common-wealth onely, our Citie,
 Body, and whole vnitie hath been pearced to the soule,
The whole Head hath been sicke, and whole Heart heavy:
 Where is the phisicke of Repentance? I can shew you
 many Actors presenting themselves on the Theator of
 this World; I see not Repentance play her part: I can
 point you to Vsurie, robbing, grinding, sucking blood,
 cutting throates, whiles he sittes in the Chimney cor-
 ner, & heares of his Zani's, whelpes, vnderling Theeues
 ending their dayes at the Gallowes. I can shew you
 Couetousnes sweating for gaine, crouching, ramping,
 playing Ape, Lion, or Deuill, for Money: I can disco-
 uer to you Drunkennesse, rising early to the Wine,
 Malice making haste to the death of *Ammon*, Ambition
 running after Honour, faster then *Peter* to the Sepul-
 chre; Pride whirling in her Charriot, Wantonnes shut-
 ting vp the windowes, Bribery creeping in at the Key-
 hole, even when the doore of Iustice is locked vp a-
 gainst her. Among all these I see not repentance: Doth
 she stay till the last act? I feare the tragedy of many
 Soules ruine will be done first. This land is full of
 sinnes, (let me speake impartially) this Citie: as many
 Lines meete at the Center; so all sinnes by a generall
 confluence to this place: *Glomerantur in unum innumera*
pestes Ereby: The mischiefes of Hell are swarmed to one
 Crowde, and we haue it. I know there are some *names*
in Sardj, some that make Conscience of their wayes: the
 same ayre is drawn by men of as contrary dispositions,
 as is the opposition of the two Poles: that I may say of
 the liues of this Citie, as one doth of *Origen's* writings:
(Vbi bene, nemo melius: vbi male, nemo peius,) Those that
 are good, are exceeding good, and those that are euill,
 are vnmeasurable euill: nothing was euer so vnlike it
 selfe. You are as contrary as fire to water; but al the wa-

H.

zer

Nil fuit vn-
 quam sic im-
 par sibi. Hor.

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ter of the one's deuotion, will not quench the Fire of the others wickednesse: This latter is so monstrously growne on vs with the times, that it is all, if the Idolatrie of *Rome*, or the Atheisme of *Turkey* can goe beyond it. They are rare heartes, that care not more to seeme, then to be Holy, if perhaps, they will either seeme or bee: Rare handes, that are free and cleane from either blood or filthinesse: rare Tongues, that doe not vaine Oathes with Words, making scoffes, scornes, flatteries, vaine speeches, the greater part of their tongues exercise; that if their Words could be weighed, their Prayers of a yeare, are not so substantiall and ponderous, as their Oathes of one day: It were no wonder to see these abominations in *Dumah*, *Egipt*, *Babylon*; to find them in *England* is matter of amasement. It was an admirable and astonishing speech (the Prophet him selfe thought, by his aduertisement prefixed,) *The virgin Israel hath conspired filthily*. If Harlots and Brothels be vnchast, they doe not degenerate from their kind; in so pure a Virgin, no imagination would haue dream't it. It is no newes to find the Deuill in Hell: to haue him thrust into Paradise, tempting and preuayling with our first Parents, is horrible. Let *Rome* and *Turkey* swell with the poysons of Sathan till they burst, who wonders? to finde the sputterings of his venime in the Church is grienous: If we be accused for accusing of sinnes, let the Physician be blamed for discovering Diseases in the sicke bodie: we must speake; Oh yet—*Si nostra sperem prece posse moueri*, that wee could hope with any sayings to moue you: If the worst come, I can but speed, as others before me. Be there no Vsurers, that say to the Gold in secret, You are my Confidence? (*Populus me sibi lat, et mihi plaudo ipse de mi*,) the world hisseth at me, but I hug & applaud my owne soule, & sat my spirits in the sight of my Bags. Is there neuer a Broker to comfort this sinne of death, in the distresse of his Conscience with? *Vsury is no sinne*, many

Esay.

Hor.

many learned men are of this opinion : But I aske him, if his Conscience can be so satisfied : would he not willingly giue one hundred pound bagge, to be secured in this poynt? Sure, it is (at the least) not safe wading farre in a questionable Water; if it could be safe to some, yet how many haue been drowned in this Whirlepoole? I confesse that flesh and blood puts the Bladders of Wealth and Promotion vnder their Arme-holes, and the Deuill holdes them vp by the Chinne, till they come to the deepest, and then, as the Priestres serued *Iudas*, they bid them shift for them selues; and wanting the helpe of Repentance to swimme, downe they sinke (*In profundum inferni*) to the bottomlesse bottom of Hell. These two, are not vnfitly compared to two Millstones; the Vsurer is the nether Stone, that lyes still; he sittes at home in his warme Furres, and spendes his time in a deuillish Arithmeticke, in numeration of houres, dayes, and moneys, in subtraction from others estates, and multiplication of his owne, till they haue diuided the earth to themselves, and themselves to Hell : The Broker runnes round like the vpper Mill-stone, and betwixt both these, the poore is grinded to powder.

Vsury (you say) is exploded among Saintes, I would you would deale no worse with couetousnesse : But alas, this is too generall a fault, to giue any hope of amendment : He that railed on *Beelzebub* pulled al *Eckrom* about his eares : He that sleighted *Melchom*, prouoked the *Ammonites* : But he that condemnes *Mammon*, speakes against all the world. This is the delight, the loue, the solace of many, the God of some : Pouertie, sicknesse, age, are all the Devils they tremble at, and *Be-liall*, *Melchom*, *Mammon*, Pleasures, Honours, Riches, all the Gods they worshippe : These three vsurping Kings, like the three seditious Captaines in *Ierusalem*, or those three *Romane* Tyrants, *Caesar*, *Crassus*, and *Pompey*, haue shared the world amongst them, and left God

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least, who owes all. *Lactantius* speaks of one *Tullus Hostilius*, that put *Fear* & *Paines* into the number of Gods: It is pittie that euer his Gods should goe from him, it is (not pittie, but) iustice, that these Gods, and the true God too, should forsake such reprobates, that idolatrize the honour to Creatures, wherewith they should worship the Creator. But alas, how is *Pharaohs* Dreame verified among vs? *The leane Kine* eat up the *fatte*: Gods leane blessings, riches, and pleasures, deuoure his fatte ones, Grace and Religion: How it dishonours God, disparageth our selues, and our creation, to put Lead in a Cabinet of gold, base desires in a faire and precious soule. We neuer yet attained the toppe of *Mount Syon*: He that stands on the Towre of Diuine meditation, will iudge those *Pigmeys*, which below he thought Giants: but we desire not Heauen, because we know it not; we neuer looke beyond our Horizon: we liue in our contented slavery of *Egipt*, and neuer dreame of the freedom of *Canaan*. (*Ubi amor, ibi oculus*:) where the loue is, there is the eye. This *S. Augustine* shortly and soundly reprobues: (*Si sursum os, cur deorsum cor?*) hath Nature giuen vs an vpright face, and a groueling heart? this is a preposterous dissimilitude of the minde and countenance: doe but compare (as lifting vp thy soule with thy eyes) heauen with earth, and thou wilt change thy opinion: Through want of these meditations, these earthly vanities carry away our inchaunted hearts, to neglect those better things of our eternall peace: and by the testimony of our Saviour, *It is hard for a rich man to get into Heauen*: The Prouerbe sayth, *There is no earthly Gate, but a Camel laden with Gold can enter*: and this onely loding, hinders our entring the gates of Glory. A wealthy and great man, serued vp to Gods table in his kingdom, is as rare as Venison at our Boardes on earth: there are sometimes such seruices, not often.

Ignoti nulla
cupido.

Preposteram
dissimilitudo
vultus et
animæ. &c.

Sen.

Is this all? no, (*Vidi Ebriosorum sum, & vomentium
fæm.*)

(amem.) I haue seene Drunkenesse reeling from Tauerne to Tauerne, (and not seldome,) from thence to his Stewes. It was the sinne, nay the shame of Beggars; it is now the glory, the pride of Gallants: They should daily be transformed to the image of God, they come neerer and neerer to beasts, (let me say) to Diuells: For Saint Bernard sayth, (*Ebrietas est manifestissimus Daemon*) Drunkenesse is a most manifest Diuell: They that are possessed with Satan, or with drunkenesse, fall alike into the fire, into the water, they gnash alike, alike they foame: And as all the Disciples could not cast out that one sort of Devils; so nor all the Preachers this.

Math. 17. 26. 27

Gluttony is not much lesse generall, no lesse euill: Drunkenesse makes a man so giddy he can not stand, and Gluttonie so pursie that he cannot goe: That old Verse and Rule is forgotten in our Feastes:

Too soone, too fine, too daintily:

Too taste, too much, is gluttony.

There is an appetite naturall, when the stomach can extract no more iuyce from meates receiued, it couets more: There is an appetite sensuall, when the rich sayes, *My Soule eat, not my Body*: nay, are not some in this Citie, like those *Horace* speakes of? when their estate can reach but to Herrings, they long for fresh Salmon. We desire the strength of bodyes, and the length of dayes; our full Dishes forbid it: If euer that Verse was true, now is the time:

Sed prohibent
grandes
patinae,

Non plures gladio, quam cecidere gula:

The enemies Sword kills not more, then their owne Throate.

Swearing and Whoredome I will ioyn together, (as most sinnes goe by couples) so the Prophet, *The Land is full of Adulterers, and for Oathes the Land mourneth*. Adde vnto Swearing, (the twin-borne brother of it) Cursing; a sinne that makes God (the *summum bonum*) the base executioner of our reuenge: How strange? when men grieue vs, to turne our teene vpon God,

Carnificem &
Lictorem vir-
dictæ nostræ.

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and rent him to peeces. Blasphemers against mortall Princes are killed with the sword, and all their estates confiscate : against the Prince of Heauen it is not regarded.

Gladio feri-
untur, bonis
fico datis &c.

I must not forget my *Edomite*, the Gallant : If you would see an Impostume conflate and swolne vp with all these rancke corruptions, all the former mischiefes, reconciling themselves to a wretched vnitie in one soule; a packe and bundle of sinnes, snatched from their severall owners, (Envy from the Malitious, Haughtines from the Proude, Derision from the Scorne, &c. and engrossed to one heart, an Embleme, a Pageant, a short Commentarie of all the Deuilles proceedings; a Mappe of his walkes, plottes, and actions; behold the Gallant : I taxe not the generous Spirit, whose birth and accoutrements are worthy and high, his minde humble. Oh how comely are good Cloathes to a good Soule, when the Grace within, shall beautifie the Attire without; and not gay Ragges, impudently beare out Wicked actions : Farre be it from me to thinke these *Edomites*, or any other thing, then the Diamondes, that grace our Ring, no, they are the gallant *Esauites*, the profane Roysters, to whom I speake, and that from a text of Repentance, desiring from my soule, that they may scape the Burden of *Dumah*, by reiecting the manners, and make more account of their Birth-right, then sell it for messes of Pottage, Lustes, and Vanities : But if they will note themselves with the Cole and Brand of Prophanesse, they must not looke to escape our Censures : wee cannot heare their Oathes, beating the invulnerable breast of Heauen, nor see their Pride, testifying to their face, if they should plead innocence; nor be vnwillingly conscions of their Atheisticall Iestes, Libertine Feastes, worse then *Pagan* Adulteries, and charme our tongues with silence; when the glory of our God, the price of their Redemption, and the danger of their owne soules lye

Hos. 7. 10.

lye at the stake.

There are other open, and infinite secret sinnes, which they thinke no eye sees: But there are witnesses, the Angels good and bad, the Conscience of the committers, and the iudge of the Conscience: *Si nemo, non tamen nullus* if no man, yet not none: therefore what thou daarest not to doe thy fellow seruant looking on thee, that dare not to thinke thy heauenly Master looking in thee. I confesse, wee haue a face of Religion, and lookes of profession, making toward *Ierusalem*; but how many make the noble Livery of our Maister, a shelter to these abhorred corruptions: and till the tryall comes, it is not knowne whom many serue: A man that followes two Gentlemen, is not discerned which to serue, till they part companie: so long as wealth and religion goe together, it is not apparant, to which of them most adhere, till the crosse parts them, and then it is plaine and easie.

Were these the sinnes of *Edom*, and are they not the sinnes of *England*? The sinnes saide I? nay, the Gods of *England*: For the Vnurer adores his mettalles, the Epicure his Iunketts, the Drunkard his Gallons, the Voluptuous his Lusts, the Adulterer his Harlottes, the Proude and gallant *Edomite* his gaye Cloathes, and studied carriage: And as the *Israelites* cried to their Calfe made of golden Eare rings, *These are thy Gods oh Israel*: So wee may speake it with horror and amazement, of these foolish, bestial, diuelish sinnes, *These are thy Gods oh England*: weake, wretched, vnhelpfull Gods: For shame, what, where are wee? could *Edom* euer be worse? Haue we deuoured so many yeares of peace, ease, plentie, and saturitie, (if I may so call it) of Gods word, and are we still so lame, and ill fauoured in our liues? what shall I say? hath the sweet Gospell, and the sober preaching of it, made vs sensuall, senseles, impudent, franticke? as the nature of that Countrey is

Quod non
audes facere
aspiciente
conseruo: hoc
ne cogites in-
spiciente deo.

Exod. 32. 4.

won-

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Siccitas dat
Lutum, imbre
puluerem,
Plin.

Verbum in-
formans, virga
reformans.

Heb. 4.

wonderfull, if true, that Raine causeth Dust, & Drought
Durt: Haue the sweete Deawes of *Hermion*, made the
Hill of *Syon* more barren? Hath the Sunne of Plenty,
from the filth of our Securitie, bred monsters of sinnes?
Haue Gods mercies made vs worse? what shall I say?

Fathers and Brethren, helpe: Pittie the miscarrying
soules, that haue no mercy on themselues: our Wordes
are thought ayre, let your Hands compell them to the
seruice of God: The word of Information hath done
his best, Where is the rodde of Reformation? Let *Moses*
Rodde, second *Aarons* Word. The loues of Sinners,
the strength of Sinnes; nay, Principalities and Powers
are against vs, and we come armed with a few leaues of
Paper: The keenest Sword is with vs, but it is in our
lippes onely, *The sword of the Spirit*; and though it can
deuide the *Marrow and the bones*, of an awaked Consci-
ence, alas it moues not the stony hearts: it shall sooner
double vpon our selues, then enter such Mayled Con-
sciences: our blowes are filliped backe in contempt:
be not wanting ye that haue the ordinaunce of God:
You are his surrogates, and the Preachers hopes: good
lawes are made, the life-blood of them is the execution:
the Lawe is else a wooden Dagger in a faire Sheath:
when those that haue the charge imposed, and the
Sword in their hands, stand like the picture of *S. George*,
with his hand vp, but neuer striking: wee complaine
not of the higher Magistrates, from the benches, of
whose Iudgement, impietie departs not without dis-
grace, without stroakes: the blame lyes on inferiour
Officers, who thinke their office well discharged, if
they threaten offendours: these see, and will not see:
Hence Beggars lase themselues in the fields of idlenesse,
hence Tauernes and Tap-houses swarme with Vn-
thrifs, of whom, whether they put more sinne into
their bellies, or vomite more soorth, is a hard question;
I meane, whether their oathes, or ebrieties exceed:
Hence

Hence wee looke to have Vagrants suppressed, Idlenesse whipt, Drunkenesse spoke withall; but the execution prooves too often like the Iuglers feast, the Guests sette, the table's furnished, meate in dishes, wine in flaggons; but putting forth their hands to take them, they apprehend nothing but ayre.

The medecine to heale all this, both for Patient and Physitian, is repentance; not a iaculatory crye of *Lord forgiue me*, nor the flash of a melancholy passion, but a sound, serious, and substantiall repentance. *Rome* hath an holy water of vertue, they say, to purge and wash away all her spotted: *England* hath her holy water too, which, too many trust in for sufficient, we looke vp and crye, *Lord by mercie*, and wipe our lippes, as if we had not sinned: yet by and by to our former vomite. But the repentance, that resolues for Heaven, throwes away all impediments: if Gold, if pleasure, if a Throne were in the way, she would fling them aside: she hath an eye bent on the Mercie-seate, and a foote that runnes straight to it: she turnes not into *Samarita*, because she is offered lodging there, nor into the Court of *Egypt*, to be called the Sonne of *Pharaohs* Daughter: the pleasures of *Babylon* stay her not, the Good-fellowes of *Sodom* make her not looke backe: she forgets what is behind, and neuer rests, like the Kine that carryed the Arke, till she comes to the fieldes of *Bethshemeshe*, the haruest of grace and goodnesse; nor ceaseth lowing with sorrow till she be sped of the mercies of God: she hath felt the weight of sinne and sorrow, and abhorres the cause of them both: she hates not the diuell worse then her former iniquities, and if it were possible, she would neuer more offende: Thus, this is to returne, what you want of this, you come short of repentance.

The thirde degree followes to make vp our perfection: If *Returning* might serue as a labour of (but) indifferent trouble, we could afford it, but we must come:

Come.

I.

You

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vnde
& quon

Summa iniu-
ria, summum
ius, et miseri-
cordia.
Iam. 2. 13.

You have heard the *Whence*, heare the *Whither*. Thou hast not done with *Enquiring*, with *Returning*; Up and *quitte Elias*, thou hast a greater journey to go: Strengthen thy heart, Oh Christian, *Resist tibi testis meta*) thou hast a third marke to ayme at: Come, home to thy God, by a Chast and Holy life; it is not currant pay with God, to part with our Vanities, except we imbrace a Religious conuersation. *Paul* makes it as necessarie a part of Christianitie, to *Put on the New man*, as to *put off the Old*: It is not enough to cease doing euill, but it is damnable not to doe well: *Hee that gathers not with Christ, scattereth*. It was the threatning doome in *John Baptists* Sermon, not to the Barren, but to the *Euil-fruited Tree*. Christes speech carries the same sense and force against the *Pharisees*, though spoken to his Disciples: *Except your Righteousnesse, &c.* he sayes not, Vnlesse your righteousness be lesse then theirs; but, *Except your righteousness be more, exceed, you shall not see heauen*. Hee that inquires the way to Heauen, and turnes toward it, hath past two degrees of my Text, and his owne Pilgrimage; but he gets litle of either prayse or comfort, except he come home to it: Heere is not so much perseuerance lessened, as perfection: there is extreme wrong, extreme right and mercie. The 1. first, shall be shut out of Heauen; the last onely, hath a promise of entraunce. *Judgement without mercy, shall be to him that shewes no mercy*; not to the cruell onely, but to him that is but meere iust: The want of Iustice is not onely damned, but the want of Mercy: the Rich Churle went to hell for not relieuing *Lazarus*, though he wronged him not. If the vsurer part with his extortions, the Wanton with his Minions, the Cheater with his Frauds, the Tradesman with his Oathes, he thinks himselfe by this time a high-Christian, and that God must nedes blesse him, he is so repentant. If the long perswasions of many Sermons, can worke this on vs, that wee abate of our former outrageous licentiousnes, we strait
sponge

sponge vp our selues, and with a conceite, that we haue done much for God, out-face all reproofes: but *he that hath much forgiven him, loves much.* The Prodigall does not onely turne from his Harlottes and vices, but comes home to his Fathers house: There was no stinte in that sinfull Womans penitence, till she had powred floods of teares on the feete of our Sauour: The conscience of *Zachew* was not disburdened, by ceasing his extortion, but by restitution to the wronged, commiseration to the distressed, euen to one halfe of his goods, and these are the commended penitents.

How sortes our practise with this Doctrin? shew me a sacrilegious Patron, a Pyrate of the Church, that (if his hand cease from spoyling God of his Tithes, yet) will repayre the breaches, his rapine hath made: shew me a Bribe-guilty Officer, seeke out with wette eyes, and reward with a full hand, the wronged Suitors: how many are more cruell-hearted then *Indas*, that neyther on repentance nor despaire will bring backe the price of the Poores Blood, which they haue sucked? Behold the earthly Churle, to make his sonne a Gentleman, prostituting his honesty, conscience, soule, and forsaking his owne mercie: (as the Prouerbe is vile, if euer true, *Happy is that Sonne, whose Father goes to the Diuell* :) After he hath mowed Corne, or fatted his Oxe, on the very place, (*ubi Troia fuit*) where the Towne stood; nay, kenneled his Dogges within the walles of the Sanctu-ary; and turned the Hall of Charitie into the Parlour of Pride; his Body sinkes to the Graue, and (it is to be feared) his Soule to Hell, being rung thither with the peales of Belles and curses. The better instructed Heire, (to omitt those that exceed the tyranny of their Fathers) seeing and detesting his dead Fathers deader courses, withdrawes his hand from extortion, from depopulation, but what reasons can make him a restorer? it is enough (he thinkes) to cease wronging. But

Non igno-
cano.

Quis talia fan-
do temperet
a lachrymis?
Iud. 5. 23.

Math. 18.

Esa. 58. 3.

Neh. 5.

curse ye *Meroz*, sayth the Angell of the Lord, curse the inhabitants thereof, because they came not forth, to helpe the Lord in the day of battaile: Did they fight against God? No, they helped him not: that Seruant was condemned for clayming his owne debt: the Prayers and Fastinges of the *Iewes* were despised, for clayming their owne debts; and standing vpon Sacrifice with men, Whiles they would haue mercie with God. *Nehemiah* threatned the same people with a stricter taxation: They must restore the extorted Landes and Houses of their breathren; nay, remit some part of the debt, or they were cursed with that fearefull sacrament, the shaking the lappe of his Garment, so to be shaken out of *Israell*, all the congregation crying, Amen. Lastly, beyond all exception, the manner of the Lambes coming to Iudgement, testifies as much; Goe ye Cursed: For what cause? Because ye denyed the Labourer his hire, or tooke Bread from the hungry, &c. No, these are crying Sinnes, and Hasten before vnto Iudgement: But, You gaue them not; therefore, (*Isa maledicti*) Goe ye cursed; so Come yee blessed. What, because ye dealt iustly, and gaue euery man his due? no, these vertues may be in morall men that want Fayth and Christianitie: But, You gaue them your owne bread; Hungry, and clad them Naked, with your owne clothes; therefore, Come ye blessed.

What vse you will make of this, I know not; what vse you should make, I know: If the Tree without good fruite shalbe burned, what shall become of the Tree that hath euill? If Barrenesse be cast into the fire, what doth Rapine and Robberie deserue? If it be damnation enough to deny our owne Bread, what is it, to take away the onely Loafe, Coate, or Cottage of our poore brother? Woe to the Backe that weares the Garment, to the Bellies that deuowers the Food, they neuer sweate for; I meane, that by force or fraud, tooke them from the owners. If *Nabali* and *Dinas* burne for not giuing their owne, what shall become of *Abab* and *Iesabell*, for

for taking away the Vineyard of *Naboth*: *half the righteous be secretly saved, where shall the ungodly and the sinner appear?*

1. Pet. 4.18.

Now if after this Phisicke given, I should aske many, how they fee the Pulses of their Consciences beate? I presume on this reply: (*Notum loqueris*) you but guild Gold, and minister to vs such Phisicke, as we haue taken before. All this we know; (we doe not euer more ply your vnderstandings with new thinges; but lay old, almost dead & forgotten, fresh to the Conscience:) I aske further, how much of this haue you practised? and still looke for an affirmatiue answer, All this, *haue I kept from my youth.*

Let vs reason & discusse this matter a litle. To *enquire*, is hearing, or rather harkning to the word: to *Returne*, is repenting: to *Come*, is beleeuing, or rather looking more toward perfection, proceeding into the ripenesse of Fayth. This latter is so necessarie, that we can not come to God with his acceptance; our comfort, if wee leaue our Fayth behind vs; without this, *impossible to please him*, to be rewarded of him: This our Charter wherby we hold all our Priuiledges, our Title in *Capi'e* to Earth and Heauen: But (*Sub iudice Lis est*) the great Iudge of Heauen shall one day censure it: meane time, giue me leaue to helpe thee, peruse this euidence of thy Fayth, whereon thou so presumest. Christ dying, made a Will, sealed it with his owne Blood, wherein he bequeathed a certaine Inheritance to his brethren: the Conueyance is the Gospell, (this his Testament:) the executor of this Will, is the Holy ghost: our Tenure and Euidence, is our Fayth. Now, thou layest title to *Ierusalem* for a child's part: What's thy title? in Christes name and right: what conueyance did Christ euer make thee of such a portion? Yees, he conueyed it to mee by Will: What, by a speciall name? no, but by a generall title to all beleeuers: That I am one of these heires, my euidence; my Fayth. Let God alone to try thy Fayth: If thou

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commetst to me for counsell, sayth S: *James*, thou must shew me another euidence: *Shew me thy faith by thy works.*

If thy heart be corrupt, thy hands filthy, thy tongue false, thy euidence is but counterfaite. Christ giues not title of inheritaunce in Heauen, to such as haue no holiness on Earth: *Know ye not that the vnrighteous shall not inherite the kingdom of God? Be not deceived, neither Fornicators, &c. And there shall enter into it no vnclean thing, nor any thing that worketh abomination, or lyer.* Perhappes thou wilt yet stand vpon it: produce thy witnesses: they are onely two, thy Life, thy Conscience: they cannot speake with thee, against their maker and thine. Thy life speakes lowde, and plaine: Thy pride, drunkenesse, oppression, couenage, lustes, blasphemies, manifest thou hast but a broken title: and *Paul* pleads against thee, from this cleere aduantage: *Protest to them yee beleue in God, that they be carefull to shew forth good works.* They that haue the euidence of faith, must haue the witnes of workes: It is a poore deed, without witnesses. Thy conscience speakes plaine too, that thy faith is but a carnall perswasion, bred of securitie; a forged Euidence, made by a false Scriuener the Diuell, to deceiue thy owne eyes and the worldes, not Gods. Now where is thy claime? stand vpon good assurance, lest when that subtile winnower Satan, comes to sift thee graine after graine, thou prouest Chaffe: we may come with this carnall perswasion, little better then reprobate hope, to the Temples, to the Pulpittes to the Sacraments, but if we come so to the tribunall of Christ, woe vnto vs: the too much trusting to a verball, leane, sicke, starued faith, deceiues many a Soule: whiles we couet to be solifidians in opinion, wee prooue nullifidians in practise: no matter for wisdom in the Soule, grace in the conscience, honesty in the life, if the profession of faith be in the tongue: but the Poore may say as he in the Comedie: (*Oculata mihi sunt manus, credunt,*

1. Cor. 13. 9.

Reu. 21. 27.

Tit. 3. 8.

dunt, quod vident :) My handes haue eyes, and they beleeue what they see : wee carry the formes and outsidēs of Christians, and thinke God beholding to vs, for gracing his materiall, earthly Temples; when in the Temples of our owne heartes, wee sette vp the Idolls of our owne affections, yet are these the Temples, wherein he is best pleased to dwell : But if we be come to God by faith, he is also come to vs by grace : *The spirit of Christ is in vs, if we be not Reprobates.* And if this spirit be in vs, the body of sinne is dead. At least hath his deathes-wound : But alas, in how many of vs doth sinne liue, dwell, (I would I might stay there, nay euen) raigne ? as if Christ had come to destroy the Diuell, and not the workes of the Diuill, to free vs from the damnation and not the dominion of sinne : but he that tooke from sinne the power to condemne vs, tooke also the power to raigne in our mortall Bodies. And the second, is but a consequent of the first, postscripted with that word of inference, now then, &c. Thus Christ came not onely to binde the Diuell, but to loose and dissolue his workes.

I haue read and obserued in the Historie of Scotland, a certaine controuersie betwixt that Kingdome and Ireland, for a little Iland that lay betweene them; eyther claimes it as theit due, and the strife growing hotte, was falling from wordes to blowes : but reason moderated both sides, and they put it to the decision of a Frenchman; who thus iudged it : he caused lyuing Serpents to be put into that Iland ; if they liued and thrived there, he iudged it Scotland; if they pyned and dyed, he gaue it for Ireland. You can apply it easily : If the venomous Serpents, poysons, and corruptions of our natures batten and thrive in vs, wee are Satans ; if they languish and consume, wee are Gods : thus is the title ended for the freehold of our Soules, by what sure rule wee may know, whether they belong to Hell or Heauen. If our harts be vnstabled of these bestiall lusts, and

H. see Deus
templis gau
det, &c.

2. Cor. 13. 5.
Rom. 8. 9. 10.

Dominandi
vim,
Damnandi
vim.

Rom. 7. 25.
& 8. 1.
1. Ioh. 3. 8.

trim-

Reu. 3. 20.

trimmed vp with Sanctimony to entertaine our holy Guest, there shall be a reciprocall and enterchangeable comming of vs to Christ, and Christ to vs: and we shall as surely *suppe with him* in his Court of glory, as *he hath supped with us*, in our house of Obedience.

Let vs only feare, least our want of Repentance hinder this. I should haue earst obserued it, as a materiall instruction from this place, I could not find a fitter time to insert it, then here, to draw your comming with more alacritie. There is a reseruatiō to repentance, euen to abhorred *Edom*: let the sonnes of the prophaneſt *Eſau* repent, and they shall not be forsaken of mercie: *Returne and come*, and your night threatned, shall be made a ioyfull warning, though it had as certaine & defined a time, as euer had *Jonas* doome against *Ninueh*, the sett bounds of 40. dayes, with a *Non ultra*: yet be you humbled and this iudgement shall be dispensed with: If there be such mercie to *Edom*, let me say boldly, repenting *Israell* shall not faile of it: the night shall linger, and the Sun be kept from setting, if wee will returne in our day: the threatnings of God haue a condition included; that generall, that promised, that neuer refused interposition of repentance. As absolute as the speech might seeme to *Abimelech*, withholding *Abrahams* wife, *thou art but a dead man*, yet it had an implicite condition, *except thou restore her undefiled*, as appeares by the sequele. It is a common Fountaine where at euery repentant soule may drinke, at what time soeuer, what sinner soeuer, repent of what sinne soeuer, &c. And if yet any feeble themselves thirsty, weake, and not thoroughly resolved, let him for euer confute the distrust of his owne heart, the malice of Satan, the present difficulties, with that of *Jeremiah*, Where in expresse wordes, our repentaunce is sayd to make GOD repent, euen of his threatned, and intended Plagues.

Ier. 18. 7.

God

God hath threatned to all sinners, a Night of sorrow, and it shall as surely come, as euer Euening succeeded day: but there is an *Except*, that shall saue vs, a seasonable and substantiall repentance: if we turne from those winding Labyrinths of sinne, and come home to God, hee will saue vs from this Night, that wee perish not: there is no comming to God, but in & by Iesus Christ; through his Sonne must God looke at vs, and wee at him; that he may be mercifull, we hopefull.

Come then beloued, to Iesus Christ: behold him with the eyes of Fayth, standing on the Battlementes of Heauen, and waisting you to him: come freely, come merrily, come with speede; come betimes, least when you would, you cannot for want of direction, dare not for want of acquaintance with him: he that comes not till the last gaspe of extremitie, knowes not how to come, becaule he begins but then. How prone are our feete to forbidden pathes: the Flesh calles, we come: Vanitie calles, we flocke: the World calles, we flye: Let Christ call earely and late, and either we not come, or vnwillingly, or late, or with no purpose to stay. How iustly may he take vp that complaint against vs, that against the *Iewes*: after all my Promises, assurances, reall performances of Mercies; *You will not come vnto me, that you might haue life*: Perhappes, when we are weary of sinne and sinned of vs, then let God take vs; hee will none of the Devils leauinges. Some would come, but for some impediments; that either Childes Portion to be made vp; such a House to be builded, such a Ground to be purchased: this same *But*, warres their comming, as he in the Gospell, *But* for burying his Father; and that other, *But* for bidding his Friendes farewell: so, *But* for *Mammon*, and that we cannot be rich with a good Conscience; *But* for Pleasures, that we cannot be wanton, yet nourish the hope of saluation: *But* for these (*vinculamenta*) *But*'s, they would come, (*Sed vix sunt*

Ioh. 5.40.

The Gallant's Burden.

u si, qui carere nisi,) we haue all one But, one exception or other, to keepe vs from our Christ: yet *Paul* countes all these but drosse, but dung: And if any thing seeme fayrer in thine eye then Christ, (*Detur dignior*) giue thy soule to the worthyer: We can extreamely affect no earthly thing, but the Deuill (at one time or other) will bring it into opposition with Christ, as the Moone and the Sunne, to see which of them shalbe eclipsed. Alas, how ordinary (yet how vile is it (*Postponere Christum bombas, qui nos aequant angelis;*) to let Christ after our Oxen, that hath made vs equall to the Angels: yet all those Friends, whom we so trust, shall soonest faile vs, and at our most need run from vs, as Vermine from an house on fire. Giue me leane to shew you this indignitie offred to Christ by a *metaphor*; familiar comparisons giue the quickest touch, to both vnderstanding and conscience.

A certaine Gallant had three Friendes: two of them flatter'd him in his loose humours; if in this, I may not rather call them Enemies: The third, louingly deswaded him from his follies: on the two flatterers, he spent his Patrimony; the third he castes off with contempt: his ryot and wealth gone, his Friendes went too; for they were friendes to the Riches, not to the Rich man: Debt was required, hee arrested, and the Prison not to be auoyded: in this calamitie, he studies refuge; hence bethinkes himselfe of his two Friends, of whom he desires reliefe: the first's answer is cold and short, *Alas, I can not spare it, you should haue prevented this earst*: The other speakes a litle more comfort, *I haue no Money to helpe you*, yet I will beare you company to the Prison-doare, and there leaue you: The distressed man findes small satisfaction in all this; therefore as his last refuge, hee calles to minde his third Friend, whom he had euer scorned, wronged; and after much wrastling betwixt shame and necessitie, hee sendes to him,

him, with no lesse earnestnesse; then humilitie, discouers his exigents, requires helpe: the Message scarce deliuered, hee comes with speed, payes the Debt, sets him at libertie, nay repayres the ruines of his estate. The Rioter, is Man; the two flattering Friends, are Riches and Pleasures; these the soule of man embraceth, spends her strength and time, most precious Riches, on them: The third Friend, that rebukes his sinnes, is Christ; this because distastefull to blood and flesh, without regard to his sauing health, is reiectet: at last, all the time of Grace spent, the soule (so farre) in Gods debt, is arrested by one of Gods Serieants, Sicknesse, or Calamitie, or an afflicted Conscience; then those Friends begin to slinke; Pleasure is gone sodainely, so soone as the Head begins to ake: Riches (perhaps) will offer to goe with him to the Prison doore the gates of Death, the preparation to the Graue: the fainting Soule fore-seeing their falshood, weakenesse, aggrauation of his miseries; with an humbled Heart, remorsefull Conscience, Teares in his eyes, Prayers and Cryes in his tongue, sollicites his neglected Sauour, to pittie his distresse, and haue mercie vpon him: these Messengers haue no sooner pierced the Heauens, but downe comes the spirit of Grace and Mercie, with Pardon and free Remission, payment of all Debts, & discharge of all Sorrowes.

If euer you meet with Friend more able, more willing, more certen, to doe you good, reiect this counsell; *The breath of all men is in their nostrilles, and there is no helpe in them, though they were Princes;* when not onely their materiall partes, Flesh, Blood, Bones, and Marrow, but euen part of the inward man, so farre as their worldly intendementes went, *Their Thoughtes perish.* But GOD was, is, and is to come; not onely in Power, but in Mercie, Sweetnesse, Protection. *Iesus Christ yesterday, and to day, and the same for euer.*

Psal. 146.

Heb. 13. 8.

The Gallant's Burden.

That Iesus Christ put into our mouthes a tongue to
Enquire, into our heartes a purpose to *Retarne*, into our
liues a grace to *Come* home to holynes, and himselfe.

This God graunt for his mercies sake, Iesus Christ
for his merits sake, the Holy-ghost for his
names sake, to whom be ascribed
all honour and praise, for
euer and euer.

Amen,

FINIS.



